

THE
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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE commencement of a new volume of the Herald presents a favorable opportunity for gathering up the results of our missionary operations, during the year which has just closed. The successive numbers of this publication, as they have gone forth from month to month, have furnished all the materials for this survey; still it is profitable to pause occasionally, and look over the entire field, and inquire what is the present condition, and what are the nearer prospects, of the enterprise in which we are engaged.

The changes which have occurred during 1844, may seem to have been less stirring and eventful than in some previous years. No mission, in obedience to the voice of a mysterious Providence, has been discontinued. No wasting pestilence has invaded the ranks of our brethren. Indeed, only two ordained missionaries are known to have died since the last survey; and their departure had long been anticipated. On the other hand, it is not our privilege to contemplate those signal displays of the divine favor which have sometimes cheered and encouraged us. No revivals of extraordinary promise and power; no marked interpositions of Providence, opening kingdoms hitherto closed, or scattering enemies once bold and strong in their hatred of the truth, enter into this chapter of our missionary annals. God has passed by us, neither in the great and strong wind, nor in the earthquake, nor in the fire.

And yet some events have occurred, within the last few months, which are worthy of an especial remembrance. Persecution, such as we can know only by the hearing of the ear, has fallen upon many, for no other reason than their love to our common Lord. Some of our brethren have been compelled to look forth upon "the battle of the warrior, with confused noise, and garments rolled in blood." Another of our beloved missionaries, in the

very city where Paul once declared, "In all things ye are too superstitious," has been put upon his defence for giving utterance to kindred truths. And from tidings which have just reached this country, it appears that our mission in Western Africa is involved in imminent danger. But the Lord reigns, and the wrath of man shall praise him.

Nor ought we to withhold reference to the mercies which have been enjoyed. One mission, involved in darkness and uncertainty a short time since, has seen the cloud, for the present at least, rolled away; and they have also seen the Spirit of the Lord descending, as the dew upon Hermon, to make glad their hearts. From stations widely separated, the report has come to us, that God is slowly but surely carrying forward his work. In some places, indeed, there are cheering indications that an abundant harvest will be gathered, at no distant day, if we strive together with our brethren in prayer and faith and persevering effort. In China and India,—lands to which the Christian turns with a stronger interest than to any other,—“the powers that be” are gradually lessening the agencies and influences which obstruct the free course of the gospel of Christ. For these things, therefore, “let us offer the sacrifice of praise to God continually,” “giving thanks to his name;” and in respect to all that is before us, let our faith be unshaken, knowing that “whoso putteth his trust in the Lord shall be safe.”

AFRICA.

SOUTHERN AFRICA.

UMLAZI.—Newton Adams, M. D., *Missionary*; Mrs. Adams.

UMVOTE.—Aldin Grout, *Missionary*; Mrs. Grout.

PETER-MARITZBURG.—Daniel Lindley, *Missionary*; Mrs. Lindley.

(3 stations; 3 missionaries,—one a physician,—and 3 female assistant missionaries;—total, 6.)

The brethren of this mission still continue their labors among the natives, who reside within the limits of the Natal colony. Umlazi, the station of Doct. Adams, is near Port Natal on the south. Mr. Grout has selected a new site on the Umvoto river, forty miles northward of Port Natal and about six miles from the sea, which he regards as a most eligible post. Mr. Lindley's efforts are, with the concurrence of the Prudential Committee, still given chiefly to the Dutch boers.

Letters of a recent date give an encouraging view of this field of labor. “In reference to the adversities to which our mission has been subject,” says Mr. Lindley, “I feel disposed to shout, as many a weather-beaten sailor has done, with a joyful heart, ‘land, ho!’ The difficulties with which we have had to contend are past, and we have no fear of

similar ones in future.” The whole Natal country is now under British authority, and that authority is decidedly favorable to our operations among the natives, who are estimated at a hundred thousand. To every one of these we have free access. Lands are to be reserved for them, on which they will be located in bodies of perhaps ten thousand each, and they are to be regarded and treated as British subjects.

Doct. Adams's Sabbath congregations at Umlazi vary from five hundred to one thousand, and he has another smaller congregation six miles distant. He has a day school under his care of about one hundred pupils, a Sabbath school of from three hundred to five hundred, and full occupation for his leisure hours in tours among the neighboring villages, which he performs on horseback. His arrival in a village is the signal for the people to assemble, when he addresses them for thirty or forty minutes, and then proceeds to another settlement; thus moving onward till he is weary. At night he often hears the people conversing together on what they have heard, and sometimes to a late hour. He sees a gradual relinquishment of heathen customs, a diminished influence of superstition, a general observance, to some extent, of the Sabbath, and an increasing attention to

preaching; but he describes the people as being still exceedingly vile and degraded.

Mr. Grout has been released from his connection with the government. The conduct of Sir P. Maitland in this business has been highly honorable and praiseworthy. Doct. Adams received ordination, as a minister of the gospel, at Cape Town, in December last.

WESTERN AFRICA.

BARAKA.—John Leighton Wilson, *Missionary*; Mrs. Wilson. Five native helpers.

OZYUNGA.—Albert Bushnell, *Missionary*; Mrs. Bushnell.

Absent.—William Walker, *Missionary*; B. V. R. James, *Printer*; Mrs. Griswold, Mrs. Walker and Mrs. James.

(2 stations; 3 missionaries, 1 printer, 5 female assistant missionaries, and 5 native helpers;—total, 14.)

This mission continues to have free access to the Mpongwe towns, on both sides of the Gaboon river, for the purpose of preaching; and in several of them there are flourishing schools. The Pangwe people of the interior are extending their emigrations towards the coast, and are within a hundred miles of the seat of the mission. It is probable that there is no other centre of influence, on the western coast of Africa, of superior promise to the Gaboon.

Experience is gradually furnishing safeguards for the life and health of the missionary; but where the strain upon the northern constitution is so great as in this field, occasional brief visits to a more bracing climate will tend much to prolong the period of life and usefulness. Mr. Walker has been with us a short time for this purpose. Mr. James and his family and Mrs. Griswold, who are in this country, will need to make a longer stay, but are anxious to return to the field of their missionary labors. Mr. Griswold, prior to his lamented death, had hoped to spend his life among the Pangwes, and he had made a preliminary tour to some of their settlements. Mr. Bushnell and Mrs. Stocker were united in marriage on the 12th of March last.

Stated preaching is maintained at the two stations, and occasionally at six other settlements. The mission church contains eight native members. Thirty-five pupils are in the boarding schools, and about one hundred in the day schools. Eight thousand books were printed in the Mpongwe language during the year, containing in all 155,000 pages.

The language is a singular phenomenon, on account of its copiousness in expression, its great flexibility, and the perfection of its structure.

The relations of the Gaboon people to the government of France remain in a very unsatisfactory state. The Minister of Marine has issued instructions, looking to the enforcement of the treaty claimed to have been made between King Glass and the French nation. The natives have hitherto refused to accede to the demands of the French; and the latter have resorted to forcible measures to effect their object. There is some reason to fear that the mission must be abandoned.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*.

(1 station; 1 missionary)

The past year has been a season of unusual excitement at Athens. The enemies of evangelical religion are making a vigorous effort to drive Mr. King from the field which he has so long occupied; what success they will meet with, cannot be safely predicted. He was first charged with an attempt at proselytism, during a visit which he made to Smyrna, in the autumn of 1844. He was next accused of uttering impious and injurious language respecting the Virgin Mary. Mr. King defended himself against this allegation, by appealing to the sentiments of Epiphanius, Bishop of Cyprus, whose feast is still observed by the Greeks. But the excitement was increased rather than diminished by this mode of vindication; the most abusive epithets were heaped upon him; and he was even charged with falsifying the testimony of the fathers. Mr. King resolved, therefore, to publish a "Defence," embracing a history of the controversy from the beginning, and also supporting his views in relation to certain doctrines of the Greek church, by quoting from the writings of Epiphanius, Chrysostom, Clemens, and others.

The ferment at Athens now became more violent than ever. While some declared their conviction that worship ought not to be paid to Mary, the saints, &c., the ecclesiastics were exceedingly enraged, and took strong measures to silence the voice of the missionary. The Holy Synod of Greece issued a circular letter, addressed "to all devout and or-

thodox Christians in the Greek church," warning them to beware of the heresies of the "false apostle named Jonas King, of North America," and pronouncing his excommunication in due form. Not satisfied with this measure, the same Holy Synod invoked the interposition of the civil power. A complaint was made to the government, and the Prime Minister ordered the Minister of Justice to institute a prosecution. The preliminary steps had been taken at the date of the last communications from Mr. King. Whatever may be the issue of these proceedings in respect to him, the discussion which has been in progress during the past year, cannot fail to do much to open the eyes of reflecting men to the truth as it is exhibited in God's holy word.

WESTERN ASIA.

ARMENIANS OF TURKEY.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Cyrus Hamlin, George W. Wood, and Henry J. Van Lennep, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Homes, Mrs. Hamlin, Mrs. Wood, Mrs. S. C. Hinsdale and Miss Harriet M. Lovell.—Seven native helpers.

SMYRNA.—Elias Riggs, John B. Adger and Joel S. Everett, *Missionaries*; Mrs. Riggs, Mrs. Adger and Mrs. Everett.—Thomas F. Johnston, *Missionary*, and Mrs. Johnston, temporarily at this station.—Four native helpers.

BROOSA.—Benjamin Schneider and Daniel Ladd, *Missionaries*; Mrs. Schneider and Mrs. Ladd.

TREBIZOND.—Philander O. Powers and Edwin E. Bliss, *Missionaries*; Mrs. Powers and Mrs. Bliss.—One native helper.

ERZERROOM.—Josiah Peabody and Azariah Smith, M. D., *Missionaries*; Mrs. Peabody.

Absent.—William C. Jackson and Nathan Benjamin, *Missionaries*; Mrs. Jackson and Mrs. Benjamin.

(5 stations; 18 missionaries,—one a physician,—18 female assistant missionaries, and 12 native helpers, including native preachers;—total, 46.)

Several changes have occurred in this mission during the past year. Certain consumptive symptoms became so threatening in the case of Mrs. Benjamin, that the Prudential Committee authorized the return of Mr. Benjamin and his family to this country as the only means of preserving her life. Mr. and Mrs. Jackson are also on their way to the United States, in consequence of her protracted and painful illness. Doct. Smith and Mrs. Hinsdale, from Mosul, have joined the Armenian mission; the former is stationed, for the present, at Erzerroom, and the latter at Constantinople. Mr. Powers has removed from Broosa to Trebizond. Rev. Joel S. Everett and wife have gone out to labor among the

Armenians at Smyrna; and Miss Harriet M. Lovell has been sent to instruct Armenian females at Constantinople. Two native helpers, of established Christian character, have died the past year.

The spirit of persecution has shown itself, though in different degrees, at Constantinople, Broosa, Nicomedia, Adabazar, Erzerroom and Trebizond. At Erzerroom men were put in irons and cruelly bastinadoed. But the "gospel readers," as they are sometimes called, were obliged to pass through a more trying ordeal at Trebizond, which the great body of them, being of a crushed and fearful spirit, were not able to bear. Indeed, though the number of the gospel readers has been considerable at Trebizond, it has never been supposed by the missionaries that many of them had advanced so far in knowledge and grace, as to be prepared to suffer the loss of all things for Christ's sake, or that many were even converted men. It is also to be considered, that the Armenian population of Trebizond has far less general information than is found in the metropolis and its vicinity, and even in many cities of the interior; that their spirits have been more affected by Turkish and ecclesiastical oppression; that there is among them less tendency to social organization; that it has not been so easy to bring them regularly under the doctrinal power of stated formal preaching, and, therefore, in times of adversity and trial they have less experience of the sustaining power of the gospel. Besides, the local Turkish and ecclesiastical authorities, at that distance from the seat of government, are more unscrupulous than at Constantinople. The Armenians, who were known to have gone to the Scriptures in the modern language to learn the way of salvation, were subjected to every form of reproach, and to tumults, imprisonment, banishment, and the imminent danger of impoverishment and starvation. Some stood firm through the whole of this fiery trial. One was banished far into the interior. Another was hurried on board a steamer, sent to Constantinople, and there thrown into a most loathsome apartment of a madhouse. But prayer was made for him continually by the church in Constantinople, and on a Sabbath, while they were assembled for worship at the mission chapel in Pera, he appeared unexpectedly among them, having been released from his prison.

The seminary at Bebek is in a highly promising state. It has thirty-four schol-

ars. The female seminary is yet scarcely begun. The number of persons who come under the influence of evangelical preaching is regularly increasing. It is believed that there is among the Armenian brethren a constantly deepening conviction of the enormous evil of sin, and a disposition to search their own hearts and compare their secret thoughts and motives with the perfect standard of God's word. Great alarm is evidently felt by the superstitious party for the various errors and delusions of their church; and strenuous efforts are made to repair and strengthen the crumbling fabric of their ancient system. In this attempt they have the active assistance of the papists, who seem to be more alarmed than the Armenians themselves.

It is not possible to determine with much certainty, from time to time, the actual progress of a work of reformation like that among the Armenians. In seasons of comparative quiet and security, we are tempted to make sanguine estimates; and when there comes the burning up of the "wood, hay and stubble," we are prone to undue depression. We do well at such times to remember that the apostle Paul once had occasion to say, even of the disciples in Rome, "At my first answer no man stood with me, but all forsook me; I pray God that it may not be laid to their charge." The storm of persecution which is allowed to afflict and desolate for a time, is probably essential to the gathering of pure churches out of communities like those of Western Asia.

The printing by the mission for the Armenians, last year, amounted to 39,000 copies, and somewhat more than 4,150,000 pages. Among the publications is a religious magazine, a monthly "Evangelical preacher," made up of sermons on doctrinal and practical subjects, and Merle D'Aubigné's History of the Reformation; all of which promise greatly to aid the reformation, so happily begun among this people. A translation of the Old Testament into the modern Armenian language, is in progress at Smyrna, under the superintendence of Mr. Riggs.

JEW'S OF TURKEY.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*, and Mrs. Schauffler.

Mr. Schauffler has found it necessary to give some attention to the establishments of the Scotch Free Church among the German Jews, in consequence of the absence of the missionary from that

church a part of the year. His principal labors, however, are bestowed on the Spanish Jews, who are by far the most numerous body of that people in the metropolis. He is preparing for a new edition of the Hebrew-Spanish Old Testament, the old edition being nearly exhausted. His heart is much set also on issuing an edition of the Old Testament in the Hebrew-German, for the tens of thousands of Jewish families in South Russia, Moldavia, Wallachia, and other countries about the lower Danube down to the Black Sea. Mr. Schauffler does much preaching in the German language, and has many Jews among his hearers. The Committee have not yet found a suitable associate for this brother, who is the only missionary from the American churches to the Jews in foreign lands.

SYRIA.

BRINDT.—John F. Lanneau, Thomas Laurie, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Lanneau, Mrs. De Forest, Mrs. Hurter.—Two native helpers.

'ABRIN, on Mount Lebanon.—George B. Whiting, William M. Thomson, Simon H. Calhoun, *Missionaries*; C. V. A. Van Dyck, M. D., *Physician*; Mrs. Whiting, Mrs. Thomson, Mrs. Van Dyck.—Two native helpers.

Absent.—Eli Smith, *Missionary*.

(2 stations; 6 missionaries, 2 physicians, 1 printer, 6 female assistant missionaries, and 4 native helpers, including native preachers;—total, 19.)

The past year has been fruitful of incident in this mission. The "Hasbeiya movement," as it is called, has passed through the first, but the Committee trust not the only, stage of its existence. Its more important facts are on record, for our future direction, admonition and encouragement. They show us—what we are learning, and may expect to learn still more, among the Armenians, and what the history of all the great European reformations in former times abundantly illustrates—amid how many and great tribulations the work of spiritual renovation must pass to its ultimate and certain triumph in the oriental churches.

We are not able to report recent additions to the evangelical church in Syria. But with gratitude we can speak of increasing facilities for intercourse with the people, of constant increase in the respect and confidence felt for our brethren of the mission by all classes of the inhabitants, of "labors more abundant" performed by themselves in the preaching of the gospel, of new developments of zeal and efficiency in the native helpers, and of a wider diffusion than ever

before of the doctrines of the gospel. Indeed there has never been more direct, formal, and public preaching of the gospel, in any year, than during the past; probably there has never been as much. The native helpers have performed more of this kind of work than during all the previous years of the mission, and have given much reason for encouragement by this experiment of their abilities, zeal and fidelity. Had the labors in Hasbeiya, as our brethren say, resulted in nothing more than furnishing a field in which to bring forward the native helpers, in exercising their talents and manifesting their capabilities, those labors would have been worth all the cost and anxiety they have occasioned. As the past year has been one of unusual public preaching, so it has been equally marked as a period of unusual religious excitement and inquiry. It is not too much to say, that hundreds, if not thousands, have had their attention strongly directed, for the first time, to the great and fundamental points of difference between the pure gospel as preached by the mission, and their own corrupt and superstitious systems; and not a few have been convinced that the missionaries are right, and that they themselves are wrong. It is known also that many are hoping and longing for a better state of things, and have their minds directed to missionary labors as holding out the only prospect of their realizing this most desirable reformation.

At 'Abeih, on Mount Lebanon, a regular chapel for public service has been fitted up, without question or molestation from any quarter. Here the neighbors have been wont to collect every evening, at the sound of the bell, for worship. Here,—as also at Beirût,—there is preaching twice every Sabbath. The school-houses in the villages around 'Abeih have also been places for preaching; and indeed the mission has had abundant opportunity for the performance of this their great duty.

The history of the religious movement at Hasbeiya, and of the late war between the Maronites and Druzes, as affecting the mission to Syria, cannot be brought within the limits of this survey. However painful and unforeseen the course of events may have been, there is no reason for distrust or apprehension as to the final issue. Already, indeed, we can see good evolved from the changes and commotions and cruelties, which have so often made the hearts of our brethren heavy and sorrowful. The

power of the Maronites in the southern districts of Lebanon, where it was beginning to put itself in opposition to the progress of the light, has been destroyed; and the old Patriarch, who persecuted Asaad Shidiak unto death, is said to have died through grief and disappointment. Our brethren have never had the confidence of the native population to such a degree, apparently, as since the recent contest. And there is much to encourage the hope, that they will soon be able to renew their labors at Hasbeiya, in very favorable circumstances. Their friends in that place are evidently looking forward to this result.

Mr. Calhoun, since he joined the mission, has been acquiring the Arabic language, preparatory to opening a seminary at 'Abeih. Mr. Laurie arrived from Mosul on the 10th of November, and has joined the station at Beirût. Mr. Smith, with the entire concurrence of the Prudential Committee, is now on a visit to this country.

NESTORIANS.

ORONOMIAN.—Justin Perkins, D. D., William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, *Missionaries*; Edward Breath, *Printer*; Mrs. Perkins, Mrs. Stocking, Mrs. Wright, Mrs. Stoddard, and Miss Fidelia Fisk, *Teacher*.—Twelve native helpers, six of them preachers.

Absent.—James L. Merrick and Albert L. Holladay, *Missionaries*; Mrs. Merrick and Mrs. Holladay.

(1 station; 6 missionaries,—one a physician,—1 printer, 7 female assistant missionaries, 6 native preachers, and 6 native helpers;—total, 26.)

The Nestorian community, like the kindred body of Christians in Travancore, is small; and there has been much reason for the hope that pure religion might be revived in it, without any serious disturbance of its ecclesiastical constitution. It was certainly worth while to make the experiment, so long as the leading ecclesiastics should give their co-operation. Nothing short of this, in the very peculiar and remarkable circumstances in which the mission has been providentially placed, appeared to be its manifest duty; and there has been Christian magnanimity enough, through the grace of God, both in the mission and in the community where the mission originated, to carry forward the experiment in good faith. At one time, during the past year, it seemed as if the attempt would not be successful; though nothing has occurred to lead to the belief that a substantially different course, on the part of our brethren, would have been equally effective in diffusing a knowledge of the gospel among the people. The adverse

influences which for a time disturbed the onward progress of the mission, within the period now under review, were from without; and were not very unlike what we must contend with, more or less, and sooner or later, in most parts of the unevangelized world.

It has been stated in previous numbers of the Herald, that the Patriarch's brothers had fled from the mountains and cast themselves on the hospitality of the mission. The rites of hospitality afforded them were more limited than their necessities and desires; and when informed that no more could be done for them, they were for coercing the mission by opposing their labors. In this they were unhappily countenanced by the Patriarch, upon whom an influence hostile to our mission had been successfully exerted at Mosul. In view of the stand taken by the patriarchal family, much allowance is doubtless to be made for the vacillating and questionable conduct of some of the higher clergy, concerning whom the mission and the community in this country had hoped better things.

The female boarding-school under the care of Miss Fisk has scarcely suffered any abatement in its prosperity, though for a short time it was suspended. The seminary, or boarding-school for boys, was dismissed, and has since been reopened on a smaller scale and improved model. The free-schools in the villages were disbanded, and they have not yet been revived, though desired by the bishops and people. A few of the schools have been voluntarily sustained by the teachers themselves.

The embarrassment occasioned by the interference of French Jesuitism is already known. It has developed a danger to the mission, more or less remote, growing out of the political relations of Persia to the larger nations of Christendom, which might easily occasion solicitude, were it not better to leave all care for such things to the Lord of the whole earth.

The brethren of the mission have now as much opportunity for preaching to the people as they can possibly improve. In March last, Mr. Stocking made an excursion among the villages, with Mar Yohannan, for this purpose. Of this excursion he says, "We preached daily from three to five times, and in some cases, where the villages were not remote from each other, to as many different congregations. In most cases the churches were filled with attentive hearers, including all ages of both sexes,

and the stillness and fixed attention with which they listened to the plainest and most pointed truths of God's word, were truly gratifying. In repeated instances their formal prayers gave place to the reading of the Scriptures and the faithful exhibition of gospel truths, with prayers offered in the spoken language. The six days thus spent were an almost uninterrupted series of religious exercises, commencing before sunrise and continuing till sunset, leaving barely time for necessary rest and going from one village to another. To me the season seemed like a protracted Sabbath of six days." In April the same missionary and Mar Yohannan performed another similar tour.

Still more encouraging is the intelligence which has been received, from time to time, respecting the religious interest at Geog Tapa. In that village there are undoubted indications of the presence of the Holy Spirit. Some, it is believed, have already passed from death unto life; and others are inquiring what they must do be saved.

Mr. and Mrs. Jones returned to this country in February last, with the permission of the Prudential Committee; they have since been released from their connection with the Board. Mr. Merrick is also in this country, by the direction of the Prudential Committee; before his departure from Persia, Mrs. Merrick had gone to England, her native country, on account of ill health. Mr. and Mrs. Holladay are on their way to the United States, in consequence of the severe and protracted indisposition of the latter.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries*; Mrs. Hume.

MALCOM-PETH.—Mrs. Graves.

(2 stations; 2 missionaries and 2 female assistant missionaries;—total, 4.)

The native mind in Western India is resorting to systematic methods of opposition to the truth; which is a certain proof that the gospel presses upon the conscience, and gives signs of its encroachments upon the long established idolatry. The weekly newspaper and monthly magazine are among the newly adopted means of resistance.

The printing for both Mahratta missions is done at Bombay; and there is an effective establishment, not only for

printing in Mahratta, but also in Goojerattee, Hindostanee, Persian, Arabic, Zend, Pehlvi, Sanscrit and English. A large English and Mahratta dictionary, prepared by the government, is printed here; also a monthly paper in Mahratta, edited by the two missions conjointly. The press does not need any appropriation from the funds of the Board.

The preaching and schools are as in former years; but though knowledge is increasing, and the brethren show no signs of discouragement,—because they see that a foundation is laying for future success,—we have still to lament the slow growth of the church. But one was added by profession during the past year. Its present number of members is twenty-six. The free schools contain about four hundred pupils. A greater number of schools could easily be established, but they could not be effectively superintended. There are forty female boarding scholars at Bombay and Malcom Peth.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, *Missionary*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Abbot and Miss Cynthia Farrar.—Nine native helpers.

SEROOR.—Ozro French, *Missionary*; and Mrs. French.—One native helper.

Absent.—Sendol B. Mungor and Ebenezer Burgess, *Missionaries*; Mrs. Mungor.

(9 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, and 10 native helpers;—total, 20.)

In the part of the Deccan occupied by this mission, the Lord is evidently preparing the way for an abundant harvest. Hindooism has indeed a powerful hold upon the great mass of the population. Its philosophy, ethics, superstitions, worship, are all wrought into the very texture of society. Principles and practices utterly opposed to the gospel, have the strongest hold on the intellect and hearts of men, women and children. But the Hindoo has a conscience, and here and there the truth and Spirit of God are waking it into action. Our brethren are encouraged, and are not without abundant opportunities for delivering the message of salvation through the blood of the Lamb. Within fifteen miles of Ahmednuggur there are more than one hundred villages, the population of which, with that of Ahmednuggur, exceeds one hundred thousand. The female mind is becoming more and more accessible, which is an indication of great importance. New centres of light and influence are forming in every direction by

means of village converts. The immediate and palpable results are not indeed as great, as those unacquainted with the structure of East Indian society would expect. The additions to the church in 1844 were sixteen, of whom fourteen were of the Mahar caste, and twelve were male heads of families. Six other Mahars were added in January last, making the present number of church members sixty.

The seminary at Ahmednuggur has forty-eight boarding scholars and forty-six day scholars, in all ninety-four. The female boarding school has thirty; and the boarding school at Seroor fifteen. The boarding scholars, therefore, are ninety-three in number. The free schools contain five hundred and six pupils.

Mr. Burgess is now in this country, with the full concurrence of the Prudential Committee. It is expected that the mission will be reinforced during the present year.

MADURA.

MADURA, WEST STATION.—Henry Cherry, *Missionary*; Mrs. Cherry.—Seven native helpers.

MADURA, EAST STATION.—Clarendon F. Muzzy, *Missionary*; Mrs. Muzzy.—Francis Asbury, *Native Preacher*, and seven native helpers.

DINDIGUL.—John J. Lawrence, *Missionary*; Alfred North, *Assistant Missionary*; Mrs. Lawrence.—Eleven native helpers.

TIRUMUNGALUM.—William Tracy, *Missionary*; Mrs. Tracy.—Seven native helpers.

TIRUPUVANUM.—Horace S. Taylor, *Missionary*; Mrs. Taylor.—Nine native helpers.

SIVAGUNGA.—Vacant.—Four native helpers.

Absent.—Noah M. Crane, *Missionary*; Mrs. Crane.
(6 stations; 6 missionaries, 1 male and 6 female assistant missionaries, 1 native preacher, and 43 native helpers;—total, 59.)

Mr. and Mrs. Taylor reached Madura on the 10th of October. Mr. Crane, as the only means of preserving his life, has returned to this country with his family; he arrived in May last. In this he had the consent and approval of the Prudential Committee. Mr. Cherry was married, in November, to a grand-daughter of a former English missionary in Jaffna. No physician has been obtained for this mission. And yet the medical profession in this country is crowded!

Mr. Tracy has charge of the seminary, and writes that nearly one half of the pupils are hopefully pious; a class of six, all hopefully pious, graduated in February last. He says also that on every side there is a movement towards Christianity. Individuals, families, whole villages, are looking to the mission for

instruction, some with pure motives, and others with improper, and many with mixed motives. Still they come, renouncing heathenism, both pagan and papal, and place themselves under the influence of the gospel.

There appear to have been considerable additions to several of the mission churches, but the precise number is not known. The free schools contain 3,353 pupils, and the seminary and boarding and select schools 434; making 3,787 in all.

Mr. and Mrs. Herrick, Mr. and Mrs. Webb, Mr. and Mrs. Rendell embarked for this mission on the 12th of November.

CEYLON.

TILLIPALLY.—Daniel Poor, *Missionary*; Mrs. Poor.—Seven native helpers.

BATTICOTTA.—Henry R. Hoisington and Edward Cope, *Missionaries*; Nathan Ward, M. D., *Physician*; Mrs. Hoisington, Mrs. Cope and Mrs. Ward.—Six native helpers.

OODOOVILLE.—Samuel G. Whittelsey, *Missionary*; Mrs. Whittelsey and Miss Eliza Agnew.—Nathaniel Niles, *Native Preacher*; and four native helpers.

MAHEPT.—Eastman S. Minor, *Printer*; Mrs. Minor and Mrs. Apthorp.—Seth Payson, *Native Preacher*, and three native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Smith.—One native helper.

CHAVACHERRY.—Benjamin C. Meigs, *Missionary*.—Three native helpers.

VARANY.—Vacant.—Three native helpers.

VALVERTY. (*Oodoppitty*).—Vacant.

Out-stations.—*Caradire, Moelai and Felany*, connected with the Batticotta Station; and *Achuwaly*, connected with the Tillipally Station.

Absent.—Levi Spaulding and Samuel Hutchings, *Missionaries*; Mrs. Spaulding, Mrs. Hutchings, Mrs. Meigs and Mrs. Wyman.

(8 stations; 8 missionaries, 1 physician, 1 printer, 13 female assistant missionaries, 2 native preachers, and 25 native helpers;—total, 50.)

The seven churches in this mission contain three hundred and sixty members. Fifteen were admitted during the last year. The increase in the number of youth under instruction is 1,354, the whole number being now more than 4,000. The seminary contains one hundred and twenty-four pupils, and the female boarding-schools one hundred and fourteen. Of the native schoolmasters, fifty-four are members of the church. The severe discipline administered to a number of pupils in the seminary, in 1843, appears to have increased the confidence of the natives in the institution. The female boarding school at Oodoo-ville is enjoying its usual prosperity. Seventy of its pupils have been married

since its commencement, all but two or three of whom are regarded as pious.

Much valuable information, respecting this and the other Tamil missions, has been obtained from Messrs. Spaulding, Scudder and Hutchings. Their account of the state of these missions is favorable. The native helpers are said to possess fine talents, and to be able to render much and valuable aid. They excel as mathematicians. Two of the native preachers are regarded as equal in pulpit power to some of our own preachers of acknowledged eloquence. In seasons of revival the native helpers have manifested an engaged and lovely spirit; and some, when they have gone abroad on the continent, have appeared to go with true missionary consecration. They sometimes appear to think very little of money; and our brethren, already mentioned, are unitedly of opinion that the native Christians appear very much as church members do at home, under similar circumstances.

The mission has been again afflicted by the death of Mr. Wyman, which occurred on the 13th of January, 1845. He died at sea. Mrs. Wyman arrived in this country in May last. Mr. and Mrs. Howland, Mr. and Mrs. Fletcher, and Miss Capell embarked for this mission on the 12th of November.

MADRAS.

ROYAPOORUM.—Ferdinand D. W. Ward, *Missionary*; Mrs. Ward.—Two native helpers.

CHINTADRETTAN.—Miron Winslow and Henry M. Scudder, *Missionaries*; Mrs. Winslow and Mrs. Scudder.—One native helper.

BLACK TOWN.—Phineas R. Hunt, *Printer*; Mrs. Hunt.

Absent.—John Scudder, M. D., *Missionary*; Mrs. Scudder.

(3 stations; 4 missionaries,—one a physician,—1 printer, 5 female assistant missionaries, and 3 native helpers;—total, 13.)

The number of pupils in the mission schools is about five hundred. Seven of the females are boarding pupils. The press issued nearly 16,000,000 of pages during 1844. Mr. Scudder, who embarked for India last year, is to remain at Madras; and the Prudential Committee have resolved to enlarge this mission, and that permission be given to open a small boarding school for boys, with reference to training up a native ministry.

Six persons have been admitted to the church. Our brethren were severely tried, in the beginning of the year, by the conduct of a portion of the native

Christians. Several refused to make a thorough renunciation of caste; and six were suspended from the fellowship of the church in consequence of the improper spirit exhibited by them. By the latest accounts received from the mission, it would seem that this wound has been nearly healed. Most of the suspended members have made a full and humble confession of their fault, cheerfully joining, at the same time, in a public demonstration of their sincerity.

Mr. Winslow was married to Mrs. Dwight, late of the Madura mission, in March last.

EASTERN ASIA.

SIAM.

BANGKOK. (*Siamese Department*).—Charles Robinson, Dan B. Bradley, M. D., Jesse Caswell, Ana Hemenway, *Missionaries*; Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. Hemenway.

BANGKOK. (*Chinese Department*).—Stephen Johnson and Lyman B. Peet, *Missionaries*; Mrs. Peet.—One native helper.

(2 stations; 6 missionaries,—one a physician,—5 female assistant missionaries, and 1 native helper;—total, 12.)

The death of Miss Pierce occurred on Sabbath morning, September 22, 1844. The obstacles to the spread of the gospel, arising from the use of tobacco, opium and guncha, (a plant possessing many of the properties of opium,) also from gambling and intemperate drinking, continue the same as in former years. But our brethren have been discouraged, neither by these obstacles, nor by those which meet every missionary.

More time and strength have been spent in preaching the past year, than in any former year. The market-place, the way-side, the precincts of temples, have all heard, and that frequently, the sound of the gospel. The message of life has been delivered during various excursions, also from house to house, in family visits, and in the country. Nor has this labor been altogether in vain. On the first Sabbath in January, two Chinese teachers were received into the church; and subsequently another, a teacher in the boarding school, was admitted to the same privileges.

Unusual success has attended the efforts made in the medical department. Vaccination has at length been introduced, with the happiest results. Many persons of high rank have applied to Doct. Bradley, and expressed their gratitude for his services.

CANTON.

HONGKONG.—Elijah C. Bridgman, D. D., and Dyer Ball, M. D., *Missionaries*.

CANTON.—Peter Parker, M. D., *Missionary*; Mrs. Parker.

Absent.—Ira Tracy, *Missionary*; Samuel Wells Williams, *Printer*; Mrs. Tracy.

(2 stations; 4 missionaries,—two of them physicians,—one printer, and 2 female assistant missionaries;—total, 7.)

This mission embraces the stations at Canton and Hongkong. Each of the three successive treaties that have been made with China, has been an advance upon the preceding, towards breaking down the wall of seclusion with which that vast country has been so long encircled. The field is so far open, that the Prudential Committee have felt bound to give the operations in that part of the world a serious revision. In the absence of toleration, previous to the late war, there was indeed no opportunity for plan and system, or for preaching the gospel; and the habits of missionaries to the Chinese were formed mainly for acting through the press, in the hospital, in the school, or among the emigrants in other lands. This would have been of less importance, were it not that, in these unfavorable circumstances, the dialect acquired in this most difficult language may not have been the one which is spoken in the more promising of the districts lately opened, or that the chief familiarity was with the written, rather than the spoken, language. With such disadvantages it is not an easy matter for missionaries, who have been on the ground a dozen years, to accommodate themselves suddenly to a new order of things. The new missionary can go to any port, enter upon any dialect or any mode of operations, without loss of previous labor, or any peculiar embarrassment; but it is not so with his brethren who pioneered the way, and toiled for years before the day-star appeared. The great object of the Prudential Committee will now be to secure, with the divine blessing, an effective preaching mission in China. This will require a little time and some accessions to the number of missionaries.

The room for the public preaching of the gospel at Hongkong will seat seventy or eighty persons, and is well filled on the Sabbath day. A small school exists at this station. The hospital,—to which the Board is immediately related only through the personal labors of Doct. Parker,—received more than one thousand six hundred patients the past year, making sixteen thousand from the beginning.

Christian books were freely distributed, and there is far less fear and reluctance to receive them than formerly.

Mr. Williams, with the approval of the Prudential Committee, is on a brief visit to his native land, expecting to return during the present year.

AMOI.

AMOI.—Elihu Doty and William J. Pohlman, *Missionaries*; Mrs. Doty and Mrs. Pohlman.

Absent.—David Abeel, D. D., *Missionary*.

(1 station; 3 missionaries, and 2 female assistant missionaries; total, 5.)

Messrs. Doty and Pohlman reached Amoy from Borneo in April, 1844. The malaria of Kolongsoo brought sickness into the families of these brethren, and Mr. and Mrs. Doty were called to part with a son, a youth of apparent piety and much promise.

The operations of this mission are of course preliminary. Mr. Abeel, however, did much to publish the gospel in the hearing of Chinese of almost every rank, and he had great encouragement for so doing until his health utterly failed, and he was obliged to resort to a sea-voyage. He arrived at New York in April last, but without the prospect of again having confirmed health.

Amoy presents a wide and perfectly accessible field to the missionary. There are but two chapels in this large city where the gospel of Christ is regularly proclaimed; while twenty might be opened, and large congregations be gathered, and still but a fraction of the population could be reached. Within a distance of two or three hours, hundreds of pleasant and populous villages may be visited; and there is no reason to apprehend any serious hindrance in prosecuting missionary labor among them.

INDIAN ARCHIPELAGO.

BORNEO.

KARANGAN.—Frederick B. Thomson and William H. Steele, *Missionaries*.

PONTIANAK.—William Youngblood, *Missionary*; Mrs. Youngblood.

(2 stations; 3 missionaries, and 1 female assistant missionary; total, 4.)

On the 5th of December, 1844, Mr. Thomson was deeply afflicted in the death of his wife. In March Mrs. Youngblood was in precarious health, and Mr. Steele had some symptoms of pulmonary disease; from a recent letter, however, it appears that these symptoms

in his case are very much abated. The Prudential Committee feel deeply for their brethren in Borneo, and call earnestly for new missionaries to go to their relief. The most authentic information has been received of the friendly disposition of the Dutch government, both at home and in Netherlands India, towards the persons and labors of our brethren.

A school has been in successful operation among the Dyaks, the parents having laid aside their ignorant fears that their children would be made slaves. There is work enough to do; and no greater obstacles are to be overcome in this field, than have been successfully encountered in many other missions. The brethren are of opinion that new missionaries will not now be long delayed at Batavia; and they say that the climate in the European quarter of Batavia, judging from their own experience, is free from disease and danger. Mr. Thomson has prepared a catechism in the Dyak language, and has commenced a dictionary in the same tongue.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Ann Thurston, *Missionary*; Seth L. Andrews, *Physician*; Mrs. Thurston and Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes, *Missionary*; Mrs. Forbes.

KUALIA.—Mark Ives, *Missionary*; Mrs. Ives.

WAIONIKU IN KAU.—John D. Paris, *Missionary*; Mrs. Paris.

— IN KAU.—T. Dwight Hunt, *Missionary*; Mrs. Hunt.

WAIMUA.—Lorenzo Lyons, *Missionary*; Mrs. Lyons.

HILO.—David B. Lyman and Titus Coan, *Missionaries*; Mrs. Lyman and Mrs. Coan.

KOMALA.—Elias Bond, *Missionary*; Mrs. Bond.

MAUI.

LAHAINA.—Dwight Baldwin, *Missionary*; Mrs. Baldwin.

LAHAINALUNA.—John S. Emerson and William P. Alexander, *Missionaries and Teachers in the Seminary*; Mrs. Emerson, Mrs. Alexander and Mrs. Dibble.

WAILUKU.—Ephraim W. Clark, *Missionary*; Edward Bailey, *Principal of the Female Seminary*; Mrs. Clark, Mrs. Bailey and Miss Maria C. Ogdon.

HAWA.—Daniel T. Conde and Eliphalet Whittlesey, *Missionaries*; Mrs. Conde and Mrs. Whittlesey.

MOLOKAI.

KALUAANA.—Hirvey R. Hitchcock, Peter J. Gulick and C. B. Andrews, *Missionaries*; Mrs. Hitchcock, Mrs. Gulick and Miss Lydia Brown.

OAHU.

HONOLULU.—Richard Armstrong and Lowell Smith, *Missionaries*; Levi Chamberlain and Samuel N. Coo-

tle, *Secular Superintendents*; Edwin O. Hall, *Assistant Secular Agent*; Amos S. Cooke, *Teacher*; Edmund H. Rogers, *Printer*; Henry Dimond, *Book-binder*; Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, Mrs. Dimond and Miss Maria K. Whitney.

PUNAHOU.—Daniel Dole, *Missionary*; William H. Rice, *Teacher*; Mrs. Rice and Miss Maria M. Smith.

EWA.—Artemas Bishop, *Missionary*; Mrs. Bishop.

WAILUA.—Asa B. Smith, *Missionary*; Abner Wilcox, *Teacher*; Mrs. Smith, Mrs. Wilcox.

KANEHUE.—Benjamin W. Parker, *Missionary*; Mrs. Parker.

KAUAI.

WAIKOA.—Samuel Whitney, *Missionary*; Mrs. Whitney.

KOLOA.—John F. Pogo, *Missionary*; James W. Smith, *Physician and Catechist*; Mrs. Smith.

WAILUA.—George B. Rowell, *Missionary*; Edward Johnson, *Teacher*; Mrs. Rowell and Mrs. Johnson.

David Malo, *Native Preacher*.

Absent.—Hiram Bingham, *Missionary*; Mrs. Bingham.

(21 stations; 23 missionaries,—one a physician,—3 other physicians; 10 other male and 43 female assistant missionaries; 1 native preacher;—total, 84.)

The tenth reinforcement of this mission, consisting of four missionaries and three female assistant missionaries, arrived at Honolulu on the 28th of July, 1844; making the whole number of persons sent to this mission from the United States one hundred and thirty-five, sixty-five males and seventy females.

During the year under review, two members of this mission have been removed by death, Mrs. Dole on the 27th of April, 1844, and Rev. Sheldon Dibble on the 21st of January, 1845; the former unexpectedly to all but herself, and the latter after suffering much from protracted and threatening disease. Mr. Dibble is the second of the thirty-five preachers, connected with this mission during the twenty-five years of its continuance, who has been called away by death, and the first who has died at the Islands.

Connected with this mission there are now twenty-five churches, to which have been admitted, from the beginning, 31,409 members. Of these 1,110 were admitted during the year under review. The number now in regular standing is 22,652. One of these churches has more than 6,000 members, and seven others have more than 1,000 each. The average aggregate of the congregations attending on Sabbath worship at the stations is about 17,000.

Though the effusions of the Holy Spirit on these churches has not been so copious as during some years immediately preceding, yet they have not been

wholly withheld; and the missionaries at some of the stations have been cheered by the most evident tokens of his presence and saving influences. The congregations generally have been large and interesting. Light and truth appear generally to be making progress, and many examples of prayerful and steadfast piety are seen in the churches. Where seductive and distracting influences have been most felt, the converts have been less exemplary, and the instances of defection have been more numerous. There is, on the whole, most satisfactory evidence that true godliness has taken root among the people.

During no preceding year has equal effort been put forth to erect, in their peculiarly laborious manner, comfortable and decent houses of worship, and to sustain their own religious institutions. Within the past year, for the first time, have any of these churches made systematic efforts to support their own pastors; and in these efforts two have in a good measure succeeded.

Some of these churches need far more pastoral instruction than can be bestowed upon them. One of them would furnish ample labor for ten missionaries. By carefully organizing them into districts, and placing over them the most intelligent and steadfast of the members, and by regular periodical visitations, the missionaries are most assiduous in endeavoring to preserve the converts from error and corrupting influences.

The district schools on the Islands, though owing their origin and present state of advancement to the labors of the mission, and still dependent upon it for books and efficient superintendence, have passed into the hands of the Hawaiian government, and are regulated and sustained mainly by its laws. The number of the schools somewhat exceeds 300, and the pupils amount to 18,000 or 20,000, or nearly one fifth of the population.

The boarding schools are regarded by the missionaries with constantly increasing interest, as the source from which an educated class must arise intelligently to conduct the affairs of their people. Of these there are six or eight sustained by the mission, with more than two hundred pupils, exclusive of the male and female seminaries. In the former of these are one hundred and twenty-eight pupils, embracing a theological class of six members; and in the latter, forty-seven. Both have been prosperous during the year, and appear to be answering the

purpose for which they were designed. In the female seminary at Wailuku there has been a very pleasing work of grace, resulting in the hopeful conversion of some of the pupils. The school for young chiefs promises to exert a most salutary influence upon the future destiny of the Islands.

At the Honolulu and Lahainaluna mission-presses have been printed, the past year, 91,210 copies of works, embracing 8,327,110 pages, mostly in the Hawaiian language; making the whole number of pages printed, since the mission commenced, 149,911,383. This includes three separate editions of the New Testament of 10,000 each, and two editions also, of 10,000 copies each, of the entire Bible. Upwards of seventy different works have been translated or compiled by the missionaries and issued from the mission presses. One weekly and four monthly papers are published at Honolulu.

In social improvement there is, from year to year, decided evidence of progress, varying in different parts of the Islands; in some portions this progress is very marked and cheering, and in others scarcely perceptible. All which relates to the government, laws, and modes of transacting public business, is becoming better systematized. Temperance, though believed to be onward, as a matter of principle, meets with some impediments from adverse foreign influences. Romanism seems to have lost its novelty; and though gaining perhaps, in some of the more remote and darker portions of the Islands, is believed to be losing ground in others. The papal mission reckons nine priests, with about twelve thousand converts, one hundred schools, and three thousand pupils.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

WAILATPU.—Marcus Whitman, *Physician and Catechist*; and Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*; and Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries*; Mrs. Eells and Mrs. Walker.]

(3 stations; 3 missionaries, 1 physician, 4 female assistants;—total, 8.)

In May, 1843, nine Indians were received into the church at Clear Water, and twenty-five or thirty others were candidates, expecting to be received into the same church in a few weeks. In June, 1844, ten others, the missionaries

write, were examined and approved for admission to Christian fellowship; but owing to the failure of communications, the number actually admitted has not been reported. The church at Clear Water probably contains about forty Indians. The congregation there on the Sabbath was uniformly large and attentive. The Sabbath school numbered about two hundred; and prayer meetings were held weekly among the church members. At the other stations there is no information that any have been admitted to the church, or that the converting influences of the Spirit have been experienced.

The school at Clear Water is large, composed principally of adults, who manifest great earnestness and perseverance in learning to read and write, and are very successful in it, writing out and multiplying the copies of the lessons, which the missionary, for the want of books, is obliged to prepare for them with his pen.

At Clear Water and Wailatpu, the natives are rapidly advancing in the knowledge of agriculture and the means of living comfortably. At Tshimakain, while the Indians have manifested an unusual attachment to their old customs and ways, and sometimes not a little hatred to the truth and those who preach it, there are still indications that they feel its power, to some extent, in their hearts and consciences.

PAWNEES.

John Dunbar and Timothy E. Ranney, *Missionaries*; Samuel Allis, *Secular Assistant*; Mrs. Dunbar, Mrs. Ranney and Mrs. Allis.

(1 station; 2 missionaries, 1 farmer, and 3 female assistants;—total, 6.)

Meetings with the Indians for religious instruction and worship have been held on the Sabbath, when they have not been wandering beyond the reach of the missionaries. Greater numbers have been present, and better attention to the truth has been given, than heretofore. Some circumstances connected with their public affairs have had an unfavorable influence upon them most of the year, disturbing their quiet, and discouraging them in their movements towards changing their manner of life. These difficulties appear now likely to be removed. A general effusion of the Holy Spirit is greatly needed to turn the thoughts of these Indians towards spiritual things. They have not been, during the year, seriously molested by hostile incursions from the northwestern bands.

CHOCTAWS.

WHIRLOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Steward of the Boarding School*; Edwin Lathrop, *Farmer and Mechanic*; Mrs. Wright, Mrs. Copeland, Misses Sarah Ker, Susan Tracy and Cornelia F. C. Dolbear. Pliny Fisk, Israel Folsom, *Native Catechists*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; David H. Winship, *Steward of the Boarding School*; Mrs. Byington, Mrs. Winship, Misses Lydia S. Hall and Harriet N. Keyes.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Lewis Bissell, *Teacher and Farmer*; Mrs. Kingsbury, Mrs. Bissell and Miss Mary Dickinson.

NORWALK.—Charles C. Copeland, *Teacher and Catechist*; Mrs. Copeland.

GOOD WATER.—Ebenezer Hotchkiss, *Missionary*; Mrs. Hotchkiss, Misses Lucinda Downer, Catharine Belden and Laura E. Tilton.

MOUNT PLEASANT.—Joshua Potter, *Teacher and Catechist*; Mrs. Potter and Miss Catharine Fay.

(6 stations; 4 missionaries, 6 male and 19 female assistant missionaries, 2 native catechists;—total, 32.)

Miss Anna Burnham, Mrs. Olmstead, and Miss Harriet Arms have, during the year, retired from this mission. To supply their places, and meet the demand for additional laborers made by the Choctaw government boarding schools, three male and nine female assistant missionaries have joined the mission, having arrived there in November last. Of these female boarding schools there are now four, sustained mainly from the public funds of the Choctaws, but under the immediate care and instruction of the mission. In these and other schools connected with the mission are about two hundred and fifty pupils, of whom about one hundred are boarded in the mission families. Of schools taught only on Saturday and the Sabbath, principally by Indian teachers, there are many, embracing six or seven hundred adults and children, who are brought under good religious influences, and receive much valuable instruction. To ten of these schools the Choctaw legislature has made a grant of five hundred dollars, to aid in the purchase of books and to increase their usefulness in other respects.

At the mission press among the Cherokees, 16,000 copies of works, embracing 320,000 pages, have been printed for this mission in the Choctaw language. The Four Gospels are also in the press.

During the last year, the churches have not been so much enlarged as during that which preceded. The influences of the Holy Spirit have, however, been experienced at some of the stations, and many Indians have been gathered into the fold of Christ. Eighty-five have joined the churches, which have, by

the organization of two new churches, been increased to seven; in which are now six hundred and three members. The number of baptisms, adults and children, has been one hundred and forty-eight. Nine have been cut off from church fellowship. Besides the regular stations, the missionaries have fifteen or twenty preaching places, where, with more or less frequency, the gospel is preached to the Choctaws, by the missionaries themselves or the native catechists. From the stations and the vicinity, including Doakesville and Fort Towson, \$658 68 have been contributed during the year for mission and other benevolent purposes.

Progress in general intelligence, the arts of life, in temperance, religious knowledge and piety, and in system and order in all their public affairs, is almost every where visible among the Choctaws.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Jacob Hitchcock, *Farmer and Steward*; Kellogg Day, *Teacher*; Mrs. Willey, Mrs. Hitchcock, Mrs. Day, Miss Ellen Stetson and Miss Hannah Moore.

FAIRFIELD.—Elizur Butler, *Missionary and Physician*; Mrs. Butler and Miss Esther Smith.

PARK HILL.—Samuel A. Worcester, *Missionary*; Stephen Foreman, *Native Preacher and Assistant Translator*; Mrs. Worcester, Miss Nancy Thompson; John Candy, *Native printer*.

MOUNT ZION.—Daniel S. Butrick, *Missionary*; Mrs. Butrick.

HONEY CREEK.—John Huss, *Native preacher*; Epenetus and Jesse, *Native Catechists*.

(5 stations; 4 missionaries,—one a physician,—2 male and 10 female assistant missionaries, 2 native preachers, 2 native catechists, and 1 native printer;—total, 21.)

The Rev. Worcester Willey and wife reached Dwight on the 31st of January, where he is expected to labor as a preacher. The health of Mr. Butrick has been so much impaired as almost wholly to incapacitate him for missionary labors, and his station at Mount Zion has been, most of the year, without a missionary. Sickness has also interrupted the labors of Doct. Butler; and Miss Avery has been obliged to relinquish the school at Park Hill and return to New England.

The boarding school at Dwight has had sixty-five pupils. All but ten or twelve read well in the New Testament and about thirty write. Others are much further advanced in important branches of a female education. In the schools at the other stations there are about one hundred and ten pupils, making the

whole number about one hundred and seventy.

The congregations on the Sabbath, and the attention generally given to religious instruction, have been more encouraging than for some years past; and at Fairfield and Dwight there have been indications of the presence of the Holy Spirit. Some, it is hoped, have been converted to God; and at the former place eight persons have been received into the church. The whole number of church members is about two hundred and forty.

At the mission press at Park Hill, in addition to the Choctaw printing noticed in the report of that mission, 20,600 copies of works in the Cherokee language have been printed, embracing 726,600 pages. Of a hymn-book in the Creek language, 600 copies, amounting to 28,800 pages, have been printed: making the whole printing executed at this press, the last year, 37,200 copies, and 1,065,400 pages.

A printing establishment, owned by the Cherokee government, has been put in operation, at which the public printing is executed, and a weekly newspaper, partly in the Cherokee and partly in the English language, has been issued.

Industry, temperance and sobriety are advancing among these Indians. Acts of violence are, however, painfully frequent; and party strife has not ceased.

SIoux.

LAC QUI PARLE.—Thomas S. Williamson, M. D., *Missionary and Physician*; Alexander G. Huggins, *Farmer and Teacher*; Mrs. Williamson, Mrs. Huggins and Miss Fanny Huggins.

TRAVERSE DES SIOUX.—Stephen B. Riggs, *Missionary*; Robert Hopkins, *Farmer and Teacher*; Mrs. Riggs and Mrs. Hopkins.

St. PETER'S.—Samuel W. Pond, *Missionary*; Gideon H. Pond, *Farmer*; Mrs. S. W. Pond and Mrs. G. H. Pond.

(3 stations; 3 missionaries, 3 male and 7 female assistant missionaries;—total, 13.)

During the first seven years of this mission, forty-eight Indians were admitted to the church, and eighty-five of their children were baptized; during which period only one of these church members and nine of these children deceased. For two and a half years past the church members, as well as the other Indians, have, for want of food, been much scattered; and the missionaries have had opportunity to watch over and instruct them but irregularly and for short intervals. Consequently they have been exposed to temptation, with few to sympa-

thize with, counsel, and uphold them. Some have fallen away; others have backslidden and subsequently returned. The church members have, however, stood this severe test quite as well as could have been anticipated. Some of them have given signal evidence of the restraining and supporting grace of God. The number in the church has not increased.

In the schools the number of pupils has been one hundred and fifty, and the average attendance is about half that number. A portion of them were taught by Indian teachers.

By the efforts of the gentlemen employed in the United States service, and those connected with the American Fur Company, in the vicinity of St. Peter's, the introduction of intoxicating drinks among these Indians has been to some extent prevented. Still they suffer much from large quantities surreptitiously carried into their country, or sold on their borders.

OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Granville T. Sprout, *Teacher*; Mrs. Hall, Mrs. Sprout and Miss Abigail Spooner, *Teacher*.

BAD RIVER.—Leonard H. Wheeler, *Missionary*; Mrs. Wheeler.

POKEGUMA.—William T. Boutwell, *Missionary*; Edmund F. Ely, *Teacher and Catechist*; Mrs. Boutwell, Mrs. Ely and Miss S. Stevens.

RED LAKE.—Frederick Ayer, *Missionary*; Mrs. Ayer.

(4 stations; 4 missionaries, 2 teachers and catechists, 8 female assistant missionaries;—total, 14.)

No special influences of the Spirit have been enjoyed at any of the stations; still, however, the numbers assembling for religious worship, the interest with which the truth has been listened to, both in public and private, and the indications of advance in religious knowledge, have been as encouraging as during any former year. In character and habits there seems to have been an improvement. This is especially true at the new station on Red Lake. During no former year has religious instruction been given so systematically and to so great an extent.

The schools at the several stations have embraced about one hundred and seventy pupils. In regularity of attendance and proficiency in their studies, especially at La Pointe, there has been an advance. Of the school fund secured to the Ojibwas by the late treaty, one thousand dollars annually are appropriated for the support of these schools.

The band residing at La Pointe, where the soil is ill adapted to tillage, are removing to Bad River, about twenty miles southeast, where there is a better location for an agricultural settlement, and where most of them have heretofore had their small fields. Mr. Wheeler and his family are commencing a new station at that place.

STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Mrs. Marsh.

(1 station; 1 missionary and his wife;—total, 2.)

These Indians, in the church as well as in regard to their civil affairs, have been in a state of greater quiet than for some years past; there appears to be little approach, however, towards unanimity between the Indian and the citizen parties. That they will be able to preserve themselves as a distinct community, now that they have become citizens of Wisconsin, is quite improbable. The church numbers fifty-one members, two having been added during the year. In temperance, industry, healthfulness and comfortable living, they appear to be making some progress. The Sabbath is very generally observed among them.

NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Rockwood and Hannah T. Whitcomb, *Teacher*.

SENECA.—Ashur Wright, *Missionary*; Mrs. Wright.

CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Bliss and Miss Adams, *Teacher*.

ALLEGANY.—William Hall, *Missionary*; Mrs. Hall and Sophia Mudgett, *Teacher*.

(4 stations; 4 missionaries, 7 female assistant missionaries;—total, 11.)

The removal of the Indians from the Buffalo and a portion of the Tuscarora reservations is soon to be completed. Those from the former will be mostly gathered on the reservation lying on Cattaraugus Creek; and there the mission family will labor hereafter.

Quietness and harmony have prevailed generally in the mission churches, to which nine persons have been admitted during the year, making the number of members in the four churches about two hundred and seventy. Ten schools have been taught, embracing about two hundred and seventy-five pupils, with an average attendance of about half that number. Preparations for changing their place of residence have caused a large portion of these Indians to be in an unsettled condition during the year; but on the whole the state of morals, and the indications

of social improvement, appear to be as favorable as at any former time.

ABENAQUIS.

P. P. Osunkhirhino, *Native Preacher*.

Sixty-six Indians, all converts from Romanism, and hopefully renewed by the Spirit of God, have been gathered into this church since its organization, of whom fifty-five now remain in good standing, sixteen having been received during the year past. The graces of the church members seem to have been revived; their influence among the Indians around them appears to be increasing, while that of the papal priests appears to be on the decline.

The school has been taught by an intelligent young Indian, and has embraced about fifteen pupils. A Sabbath school has also been maintained. The Gospel of Mark, translated into the language of the Abenakis by Mr. Osunkhirhine, has recently been printed at Montreal.

SUMMARY.

Under the care of the Board are twenty-six missions, embracing ninety-two stations; at which are laboring one hundred and thirty-one ordained missionaries, nine of whom are physicians, six physicians not ordained, thirteen schoolmasters, eight printers and book-binders, eleven other male and one hundred and eighty-one female assistant missionaries, in all three hundred and fifty persons sent forth from this country; with whom are associated in the missionary work, nineteen native preachers, and one hundred and sixteen other native helpers; raising the whole number of laborers at the several missions, and dependent principally on the Board for support, to four hundred and eighty-five.

Under the pastoral care of these missionaries, and gathered by them, are sixty-five churches, embracing 24,566 members. Thirteen printing establishments are connected with these missions, having five type and stereotype foundries, twenty presses, thirty fonts of type, and preparations to print in more than thirty different languages. During the year under review 174,821 copies of various works have been printed for the missions, amounting to 34,930,710 pages; and raising the whole amount of printing executed at the mission presses, or otherwise, for the missions, to 475,795,254 pages.

Six mission seminaries for educating native preachers and other helpers have

four hundred and forty pupils; and twenty-seven other boarding schools, with one thousand and five pupils, make the number of boarding scholars one thousand four hundred and forty-five. The freeschools,—including those at the Sandwich Islands, now mainly supported by the Hawaiian government, though commenced and carried forward by the mission, and still receiving much care from it,—are six hundred and sixteen, with twenty-eight thousand eight hundred and seventy-one pupils; making the whole number of pupils to be thirty thousand one hundred and ninety-seven.

Amoy.

LETTER FROM MR. DOTY, JULY 9, 1845.

Preaching Services—The Field—Schools.

Messrs. Doty and Pohlman are the only American missionaries who are stationed at Amoy. From the following communication, as well as from previous statements, it is evident that they have a wide and interesting field. Who will go to their assistance?

In the aspect of our affairs, there has been no marked, nor even perceptible, change. When Mr. Abeel left, there were two services for public worship. One was on Sabbath morning, when the gospel was formally preached; another was held during the week, conducted much as a Bible class. These have been regularly sustained, chiefly through the aid of Messrs. Stronach and Young, of the London Missionary Society. The attendance on the preaching service has ranged from forty to sixty or seventy; and that on the Bible class from ten to twenty. Of these, some are regular, and we look with confidence to see their seats occupied. They are few however; but still they are a ground of hope and a source of encouragement. Four or five seem to be serious inquirers; and over one or two we rejoice, though it must be with trembling.

Another public service was commenced on Sabbath afternoon, about the first of February. This is conducted by Mr. Pohlman. The attendance is small, composed of the stated attendants on the other services, our dependents and a few strangers. The hospital practice also affords the opportunity of daily intercourse with numbers, to whom the truth is made known by conversation and by tracts. During the winter season, itin-

erary preaching, to a considerable extent, was practiced. Either in the temples, or streets of the city, the gospel was thus proclaimed to those who would gather around us; and in this way also tracts have been distributed in almost every part of Amoy. Since the hot season began, and more particularly on account of the prevalence of a very fatal epidemic, this branch of labor has been, in a measure, discontinued. The physicians pronounced it unsafe and imprudent.

A part of the time of our brethren at Amoy is employed in translating the Scriptures into Chinese. They daily spend one hour and a half in this way. They had been engaged in this work, at the date of the present letter, about eight months.

Amoy, as you have been informed, presents a wide and perfectly accessible field to the missionary. If it be not already white unto the harvest, it certainly affords a great extent of soil for the cultivation of the spiritual husbandman. There are now but two chapels where the gospel is statedly preached. Twenty might be opened, and congregations might be gathered in them; and still but a small part of the population would be reached. Taking Amoy as a centre, within a distance of two or three hours, hundreds of pleasant and populous villages might be visited. What an opportunity for itinerant labor! Judging from our present circumstances and relations, any amount of any kind of missionary work might be performed in and around Amoy, there being none disposed to forbid or hinder. Where are the men and the means?

On the subject of schools Mr. Doty writes as follows:

As to day-schools, there can be little doubt but they might be established, almost without limit. Thousands of children around us are growing up, neglected and ignorant. How far will the establishing and sustaining of day schools for such children accord with the plans and resources of the Board? We suppose that each school,—for teacher, rent, furniture and stationary,—would cost not far from one hundred dollars a year. It is needless to say that such schools would be of great value, in affording the opportunity of selecting youth of promise to supply institutions of higher aims.

With reference to an educated native

Christian agency, boarding schools and seminaries must probably be planted in every mission in China. On account of the great diversity of dialects, an agency raised up in Amoy can be useful only in this region. And the same will hold true in almost every other place. A man educated at Canton would be comparatively useless here. Hence the importance of establishing schools, and of a high order too, as soon as possible.

Siam.

ANNUAL REPORT FROM THE MISSION.

The Medical Department.

THIS communication presents a general view of the operations of the mission to Siam, during the year 1844. After alluding to the death of Miss Pierce—a brief notice of which has already appeared in the Herald—and also to the health of the mission generally, our brethren mention certain other events, peculiar to the last year, which bear more or less directly upon their prospects. The first of these events is the unusual scarcity of food, heretofore referred to, which threatened the most serious consequences. For a number of months the houses of the missionaries were thronged, almost daily, with beggars. They were happy, of course, to do something for the relief of their needy and suffering fellowmen, pointing them, at the same time, to that state where "they hunger no more, neither thirst any more."

Another circumstance, and one which has indirectly had considerable influence on our standing and labors, is the unusual prevalence of remittent fevers during the past year. This, we think, was not caused by the scarcity of food, though it might have been more severe on that account. Great numbers, in various parts of the country, died. Though we had frequently urged the use of quinine in such fevers, we could not persuade them to take it, except in a few cases, till this year; when some two or three persons of high standing ventured to use it, and were speedily restored. One prince said, "What a fool I was, for not believing the American doctors, when I had the fever formerly for three months; I might have been cured in three days. Now I know they are men of truth." A number of the Siamese physicians have great confidence in quinine, and the head physician of the kingdom, who is a brother

of the king, has purchased a number of bottles, at twelve dollars per bottle, from a mercantile house in this city. The effects of this remedy for intermittent fevers have been truly surprising. By the blessing of God, it has been the means of relieving much distress, if not of saving many lives; and its popularity is now so general, that there is great danger that adulterations will be palmed off on the ignorant people, by cruel and avaricious quacks.

Another fact peculiar to the past year, and which we desire to mention with gratitude to God, is, that vaccination has at length, through his blessing, succeeded. Frequent and unwearied efforts have been made, in previous years, with the vaccine virus, sent from various countries and put up with every precaution; but it has never taken, except in a few cases, and then it entirely failed. But this year it has been perpetuated for a number of months; and what should especially call for our gratitude, is the prospect that it may continue to be propagated with success. At first only one case took, and we feared we were again to be disappointed; but God was pleased to appear in mercy for this people, and bless our efforts, and the vaccine matter has been propagated to the present time. During the first few weeks only a few cases out of many took; but at the close of the year almost every case succeeded; and what is peculiarly gratifying is, that the natives, who formerly had so little faith in it, and were in fact, in many instances, so violently prejudiced against it that we could not get their children to vaccinate, are now urging us in multitudes to do it for them, and are also doing it themselves. A small pamphlet has been printed by the mission on vaccination and its utility, giving plain directions how to perform it; so that not only native physicians, but any one with care, can vaccinate. We trust that the time is not far distant when this whole nation will be secured from that dreadful scourge which has yearly hurried so many thousands of their kindred and friends to an untimely grave.

In a letter of a subsequent date, February 22, Doct. Bradley writes, "Many of the princes and officers of government, from the highest to the lowest, have sought and obtained the blessing of vaccination for all their children and dependents who were before unprotected. I am now, with the aid of a native assistant, vaccinating more than one hundred weekly, with but very few failures."

From the above it will be seen that numerous and pressing demands have been made on Doct. Bradley in the medical department. Besides the calls for vaccination—in which he has employed a native assistant extensively, who bids fair to be useful as a medical practitioner—he has treated more than one thousand cases at the dispensary. Many persons, high in rank, have tested his skill as a physician and surgeon, and have appeared to be grateful for it. Indeed the calls for medical aid from those high in rank have been more frequent than in any preceding year; and thus a way has been opened for making known the gospel to many of that class and their dependents, which, we trust, may never be closed till the whole nation shall have been brought to embrace the truth as it is in Jesus.

Baptisms — Preaching — Book-Distribution.

The labors of our brethren, it will be seen below, have not been altogether fruitless in respect to more important interests.

On the first Sabbath in January, we had the pleasure of receiving into the church two Chinese brethren, Qua Sien and Te Sien, both teachers; the former speaks the Hokien and the latter the Kha dialect. Subsequently another, the teacher of the boarding school, united with the church. They all continue to give evidence that they love the cause which they have espoused. Qua Sien resides near Rachaburi, a place about two days west of Bangkok, on the Mak-long river. He has, for the most of the year, been engaged in teaching a school, and appears to be exerting a good influence in his neighborhood. His school has been small, averaging about eight scholars; but we consider it important, as furnishing a station for preaching the gospel in that region. Qua Sien has been in the habit of bringing together his neighbors and the parents of the scholars on the Sabbath, and reading and expounding the Scriptures to them. His congregation has usually consisted of from twenty to thirty persons, including parents and children. Mr. Johnson has made three visits to that place, and spent some time there and in the vicinity, preaching and distributing tracts. On one of these visits he administered the ordinance of baptism to the infant son of Qua Sien. At another time he was accompanied by Mr. Caswell, and spent

the Sabbath with Qua Sien, and preached in his school-room. The brethren were much pleased with the appearance of things in that place. They had previously visited Petcha-buri and other places to the south, and conversed with the people, and distributed tracts. The other two Chinese brethren, having no families, reside here, and afford considerable aid to the brethren of that department in making known the gospel.

Messrs. Johnson and Caswell have both furnished accounts of their joint visit to the residence of Qua Sien. "There are in that neighborhood," says Mr. Johnson, "several individuals who seem to be in an inquiring state of mind, one or two having professedly renounced the worship of idols. The example and instructions of Qua Sien seem to have had a happy influence upon the little settlement in which he lives." Mr. Caswell also says, "Qua Sien seems to be doing good. I was much pleased with the humility, docility and sincerity apparent in him."

There has been much more oral preaching, during the past year, than in any preceding. Most of the brethren have been in the habit of going out in this vicinity, and conversing with those whom they met, visiting individuals at their houses, and leaving tracts where they were received. Others have made short tours into various places for the same object.

In connection with this subject we would beg leave to state, as our deliberate opinion, that while we believe that oral preaching should occupy the first place, the condition of this people imperiously demands a good supply of the Scriptures and well prepared tracts. The Siamese, we repeat it, are emphatically a nation of readers; and without books we should be sadly crippled in our labors.

A newspaper, called the Bangkok Recorder, and published monthly on a small sheet, has been issued since July. It has been sustained by subscription, principally from the natives, and has, we trust, exerted a good influence on the cause of truth.

With regard to the distribution of books, we would remark that though the number distributed may not have been as great as in some former years, it has been far more select. The frequent panics in relation to foreigners and their books, occasioned by false reports, &c., have caused many who felt but little true desire to read and know the truth, to refuse our books, and sometimes to re-

ject them with marked contempt. Notwithstanding this, we are happy to say that a good number, fearless as to the consequences, have evinced their desire to know more of the wonderful things of God, either by frequently calling at our houses for books, or by gladly receiving them at our hands in our excursions to various parts of the country. No one, not acquainted with this people, can appreciate their extreme excitability on some subjects. Let a word be dropped by one in authority respecting foreigners, or a report circulated, and it spreads like fire. Chinese as well as Siamese are immediately alarmed, and it is with difficulty that we can keep them in our employment, or persuade them to receive our books. But such things have occurred so often, and no harm has come from them, that those who are well acquainted with us, have, in a great measure, ceased to be disturbed in this way.

Madras.

LETTER FROM MR. WINSLOW, SEPTEMBER 12, 1845.

Simultaneous Meetings—Caste—Station transferred.

THE readers of the Herald are aware that a plan has been recently devised, the object of which is to promote Christian sympathy between the Board and its missions. In accordance with the plan, the different missions have been requested to hold meetings during the annual session of the Board, particularly on Thursday, when the death of our common Savior is commemorated. It will be seen, by a comparison of dates, that the meetings described below were held upon the Thursday of the last annual meeting.

We had the pleasure yesterday of holding a meeting of our mission and the native church members at Royapoorum, in unison with our friends at home and elsewhere throughout the world; and we found the occasion good and profitable. There was a sermon in Tamil, followed by the Lord's supper; before which two new members were received into the church. After a short interval, another meeting was held with the native members, for the purpose of special prayer and the communication of intelligence concerning the operations of the Board in different countries. A brief history of the society, and of its different missions, was given; also the summary of the last Report. The members seemed much

gratified; and they appeared to be stimulated to new exertions for the Savior in this wicked city, where "Satan's seat is." After the conclusion of these services a native temperance society, on total abstinence principles, was formed for the Mission, to take the place of two smaller societies, formerly existing at the two stations, but which, for some time, have been nearly extinct. We have not been much troubled with intemperance among our members; but so many of the native Christians of other societies indulge themselves in the use of intoxicating drinks, that they are much exposed to danger. A small monthly paper in Tamil is about to be commenced by the South India Temperance Society, which will aid in enlightening the natives in regard to the danger of using any intoxicating drinks or drugs.

The Herald for September contained a letter from Mr. Winslow, giving an account of certain difficulties which had grown out of the refusal of a portion of the native church to renounce caste. The following paragraph shows that the apprehensions expressed in that communication will probably not be realized, at least to their full extent.

On the Wednesday evening previous, a preparatory meeting was held at Chintadrepettah, after which we had tea and a repast with the church members present. At this time five who refused to eat with us, last January, on the ground of caste, and who have been excluded from communion for the improper spirit manifested on that occasion, made a full and humble confession; and engaged in future to comply with our wishes as to the manner of showing that they have renounced caste; and cheerfully joined with the others in the "love feast." Excepting one who declined coming, (probably on account of opposition in his family,) this embraces all who had not previously partaken, or expressed a willingness to do so, and heals the breach over which we have mourned for some months. Had it not been for enemies without, I believe we should have had no trouble; but there is a large class of professed Christians in Madras who are determined to uphold caste; and some of our members are so linked in with them or their friends by family relations, that they can scarcely act in an independent manner. The time has come, however, when a stand must be taken and maintained, or the church left to the continued and destructive influence of a baptized caste,

which has ever been as an incubus upon it; and is scarcely less pernicious than heathen caste itself. The Church Missionary Society have lately been obliged to dismiss their head catechist on this ground; and a wise step they have taken, in my opinion, in doing so. The Bishop of Madras has lately given orders, as I understand, that those holding office in the Vepery mission are to be dismissed if they continue to uphold caste. The prospect is, therefore, that in this part of India, with a little union, this upas tree will gradually be destroyed.

The following item of information is interesting, particularly as it shows the confidence which is reposed in our missionaries by men belonging to a different denomination.

I have to day forwarded papers to the missionaries at Madura, authorizing them to take possession of a mission station in Poodocattah, in the country of the Tondaman Rajah, not far distant from Myloor and Sivagunga. The brethren have expressed a willingness to take charge of the station, and do what they can for it, though at present unable to do much. It is transferred from a small society of gentlemen in Madras, who have been endeavoring to manage it for some time. Not being able, however, to conduct it to their satisfaction, they offered the buildings, land, &c., to our mission; and I agreed, if the Madura brethren were willing to take upon themselves the charge and control, to receive the station for them, and the transfer has accordingly been made. There is a lot of land, granted by the Rajah, on which some five hundred rupees have been expended in buildings; and there are also several smaller buildings for schools, &c. The present expense of the native laborers, including school-masters, is less than a hundred rupees a month. The station was first taken up by the Indian Missionary Society, who considered it their most promising station. When that society was dissolved, a few gentlemen formed themselves into an association, called the Church Indian Missionary Society, for the express purpose of saving this wreck of past efforts. But the difficulty of managing the native agents at such a distance, and the conviction that there was no reason for attempting to maintain a distinct agency by a small association, when a larger society could take charge of the work, led those concerned to propose its transfer. The Bishop and the committee of the Gospel Propagation

Society stood ready to receive it; but the gentlemen concerned, though churchmen, preferred, if we could take the station, that we should do so. I think it an opening for good; but to work it properly, the mission will need to be strengthened.

Madura.

JOURNAL OF MR. LAWRENCE.

Force of Custom—Offer of Land—A Conversation.

THE following extracts, taken from a journal which extends through four months (beginning with March) of 1845, will convey some idea of Mr. Lawrence's labors at Dindigul. His efforts in that interesting field have been somewhat interrupted of late by ill health.

March 8, 1845. To-day we have had a schoolmasters' meeting. They were again urged to bring their families to church; this is so contrary to all their prejudices, however, that I fear we shall not succeed. A catechist of Trichinopoly would not allow his wife to go to the court, in a case where her testimony was of use to show that their neighbors had set their house on fire. So strong is the feeling against overstepping the bounds of conventional propriety! To this day it is difficult to get our own catechist's wife regularly and constantly to church.

Nathaniel and Wilson, native helpers, returned from Combam. Their report is encouraging. The Zemindar's uncle is very anxious to have us immediately occupy a choice spot of land, formerly the site of a heathen temple, which he will secure to us. He sends me word that, as the Nabob first gave the company a plot of the size marked by a sheep skin, so if I will take this small lot first, the whole surrounding territory will soon become ours, and receive Christianity.

The prejudices mentioned above, are referred to in the following extract.

10. The school-master of the best school in town came, and I had a private conversation with him about his vacillating course and his fear of shame in not openly complying with my wish respecting his family's attendance, if not at church, at least at the social meetings held in the catechist's house with Julia, Strong's wife. He at length promised a compliance; still I have my fears. How

strong are the prejudices of a perverted education!

17. This morning the Vellalah priest called, and with him an elderly and shrewd man, to whom, after morning worship, we explained their obligations at large, reading the True Way, and extracts from Isaiah, chapter 44. The old man said at last, "If I take these books, I shall tear them up and tie up my purchases in them. Never will I read them." The young priest said, "I will not talk thus, neither will I do so. I will read and consider."

The occasion was one of solemn interest, as they had remained during morning prayers, and had understood much, both of the mercy of God in Christ, and of his justice in the demands of his law. I felt a quiet awe as I seemed to be placed for a savor of death unto death; so deliberate, so intelligent was the choice of the old man to cling to what he confessed to be a lie, a dangerous and false religion. The young priest, having formerly borrowed and read Rhenius' Body of Divinity, &c., now begged that I would give him a copy of the work; which I did, not without the hope that such honesty as I saw in his opposing the old man, might end in a fearless and full profession of Christ and his gospel.

Under date of May 7, Mr. Lawrence records the death of a child, "after eleven months of almost constant suffering."

Idolatry renounced—Opposition frustrated—Persecution.

May 22. Last evening Moottoo Veytegan came from Silkovaarpurty. I was much gratified in my conversation with this grey headed man,—so long a devotee of the Tamaras Covil in Seringam,—to see his gradual approaches to the truth, and his renunciation of idolatry. He evidently loathes idolatry; and the sending of his son to our boarding school appears to have been the dividing stroke, which has cut him off from communion with devils. He tells me that three or four families have resolved, at all hazards, to renounce idolatry, part of them being Romanists. Our books, in the hands of the Roman Catholic catechist's son, have been the means of opening his eyes to the truth, and of greatly annoying the priest. In a recent interview, the priest threatened to curse them, after having in vain tried persuasion. He drove them away at last.

24. Mr. Elliot has granted the mission

the use of the former custom house in Buttlegoonta; and so the efforts of the brahmins and other opposers are thwarted; and the poor, oppressed families who have for many months desired a school and catechist, will have their wishes gratified. A school has been commenced, and I am told already that two rival schools are in operation. The head man and others have done what they could to prevent our coming, but God has given us an entrance through the kindness of the sub-collector. His example too in that place is of great value, having had religious services in his tent and preaching to the natives through an interpreter. This is of the Lord, and to him be the thanks.

Mr. Lawrence visited a small village between Dindigul and Pulney Hills, May 27, reaching the place after dark. Having gone to the temple to lodge, the brahmins brought fruit, sugar, flowers, &c., assuring him that these articles had not been offered to their idol, which he, therefore, received. He was awake till after midnight, reading tracts and the Scriptures with them and answering their questions.

28. I went to the school room and had religious services. A catechist is greatly needed here. The opposition of the Roman Catholics is so strong in this village that one of our people has been falsely imprisoned. The common civilities of life are denied, and trouble is made in every way; and all this evidently through the instigation of the Jesuit priest. The person who was most active in urging us to commence operations here, has been terrified by all this, and has withdrawn his children from the school. I had a plain talk with him, and was glad to find him so much enlightened on the subject of his own duty, and so well acquainted with the gospel, and so fond of reading it that the Roman Catholic priest will not be likely to have much influence over him. His belief seems to be a secret one, "for fear of the Jews." May God send his Spirit to convert him wholly to the love and obedience of the truth!

June 7. The brahmins are greatly annoyed at our success in Buttlegoonta, and because of our parish people gathering for worship and study in the former custom house. They ask if we are so mighty or great as to alter their customs.

Wilson and Nathaniel have just returned. Their reports show that our people in Covillapuram are suffering persecution. Their former employers refuse

to hire them now, unless they will work on the Sabbath, as before their connection with us, and they declare that they will sooner die.

Ceylon.

LETTER FROM MESSRS. HOISINGTON,
WARD AND COPE, AUGUST 9, 1845.

Batticotta Seminary.

THE brethren from whom this letter has been received, as is well known, have charge of the seminary at Batticotta. The general state of the institution appears to be prosperous and healthful. The changes contemplated will, it is presumed, lessen the burdens of those who are intrusted with the office of instruction and supervision.

The letter states that two lads,—A. D. Eddy and Abijah Blanchard,—have been dismissed. The former requested permission to enter the printing office; the latter may hereafter join the institution again. Van Derveer, who was admitted to the seminary in 1836, and dismissed in 1843, recently died. He was ill for a long time; and professed, before his death, to trust in the Lord Jesus Christ for the saving of his soul.

The students have behaved well, and they have been attentive to their studies. There has been some degree of seriousness, though none have been admitted to the church. On the whole, the seminary has never been in a more healthful state than during the last year. Both teachers and pupils have made progress in some very important respects. They have much to learn, and much to do in the formation of character. But they constitute as good a material to work upon, as any we can expect in the present state of society.

The native instructors are George Dashiell, tutor of Sanscrit and Hindoo astronomy; P. K. Hasseltine, teacher of Tamil; W. Volk, teacher of geography and history; J. Gregorie, teacher of English; D. L. Carroll, teacher of natural philosophy and astronomy; J. Evarts, teacher of chemistry. The last two have been engaged in teaching, for a year or two, and do well in their respective departments. The last named devotes a large part of his time to the practice of medicine. His course of reading in medicine was systematic, and as extensive as that pursued in New England. We hope he will do well. He is young, and he has just been mar-

ried to Ann Magee, of the Oodooville female boarding school.

The inquiry was started, a few months since, whether an arrangement could not be made which would extend the influence of the missionary teachers, both in the matter of instruction and supervision, and which would lessen the number of daily recitations, at the same time, adding to the amount of instruction. The following has been devised and adopted, and will be entered upon at the beginning of the next seminary year, in October.

The seminary is to consist of two departments, a higher and a lower. Each department is to have two classes, and the course of study in each is to be four years. Of course the student who goes through both, will have pursued an eight years' course of study. The lower department is designed to answer the double purpose of a normal and preparatory school, in which students will be prepared to act the part of school masters, or to enter the higher department, as may be thought best when they shall have gone through the first four years' course. The higher department will take the place of our late select classes, and is designed to bring forward young men, so far as such an institution can do it, for employment as missionary assistants. A class is to be admitted into the lower department from the English free schools at the different stations, once in two years; and, at the same time, a class will go out of the higher department, and another, selected from the oldest class of the lower department, will enter it. So that there will be in the seminary but four classes, instead of six as at present, or, indeed, including three select classes, instead of nine. This plan was adopted by the board of trustees with entire unanimity; and all believed important advantages would be secured by it. It is supposed that the classes in the higher department will in general be only half as large as those in the lower. The consequence will be, it is hoped, that considerable numbers will go out as school teachers; and, it is believed, there is no department of our missionary system that more needs to feel the salutary influence of the seminary than that of the common schools. The fact that a goodly number of those who had spent years in the seminary, have accepted of employment as teachers in common schools, and that the way is open for the employment of others, as they may be obtained, is one of the most encouraging

signs of the times. In consequence of the above arrangement, notice has been given that no new class will be received in the seminary, till October, 1846.

Ahmednuggur.

LETTER FROM THE MISSION, JULY 12, 1845.

Appeal for a Reinforcement.

THE readers of the Herald are doubtless familiar with the recent history of this mission. Within the last three years our brethren have had unusual encouragement to prosecute their labors in this field. The number of hopeful converts has very much increased; and there has appeared to be a spirit of inquiry, in many places, which infallibly indicates the presence and the power of the God of missions. While surrounded with these tokens of the divine favor, however, and while urged to thrust in the sickle and reap on almost every side, our brethren have seen their available strength constantly diminishing. No addition has been made to their ranks for several years; but, on the contrary, they are fewer in number now than they were when the amount of labor to be performed was far less.

In these circumstances the mission have drawn up their united appeal for a reinforcement. First of all, they describe nine or ten villages that might become missionary stations with very great advantage. Some of them, indeed, offer peculiar inducements, and their occupancy should not be postponed without the most urgent reasons. But there are other arguments for a speedy compliance with the wishes of our brethren, as will appear from their own statement.

In 1835, when the last reinforcement to this mission was projected, the number of our missionaries in the Deccan was five. At that time the Prudential Committee thought that the circumstances of the Mahratta mission required five additional laborers, and four were appointed to this field; though but three actually entered upon the work, of whom two were located in the Deccan. And what is the number of missionaries in this field in 1845? It is three, a little more than half the number that were on the ground previously to the last appointment.

Again, compare the present state and prospects of the mission with what they were in 1838. At that time the native church consisted of ten or twelve members, many of whom belonged to the poor house, and, with a single exception, none were capable of exerting much in-

fluence on the community around. At that time there appeared to be little or none of the spirit of inquiry on the subject of religion, either in Ahmednuggur or in the surrounding villages. But since then what hath God wrought for this mission! What a wide and effectual door has he opened throughout this region; and what a precious harvest compared with former days has been gathered in! The native church now numbers more than sixty members, many of whom are persons of influence; and they are actually exerting a great influence on the population of this region. Several of the church members belong to distant villages, and the number of such is constantly increasing, and the spirit of inquiry is becoming more and more extensive and thorough. The labor of guiding these inquirers and caring for the flock of Christ has greatly increased on our hands, and is constantly increasing. Such being the case what does the providence of God teach respecting the importance of sending forth more laborers into this field? Compared with the time when this mission was last reinforced, the labor of the harvest has increased ten fold, and the number of laborers has diminished nearly one half. If at that time, then, there was reason for adding to the strength of the mission, that reason has now become far more urgent.

Look again at the present circumstances of the mission. There is one missionary at Seroor to conduct the various operations of that station, and to proclaim the gospel in a hundred and fifty surrounding villages, within twenty or thirty miles, which are dependent on that place for a knowledge of the way of salvation. At Ahmednuggur there are two missionaries to conduct the duties of the seminary; to instruct and watch over a church of fifty or sixty members who require constant and anxious supervision, and some of whom are scattered over a large extent of country; to superintend the schools at and around the station; and to carry the gospel into a large surrounding field, where the way is not only prepared for our labors, but many are already inquiring for the way of life. In these labors, especially in proclaiming the truth in the villages abroad, we are greatly assisted by those whom the Lord has raised up from among the heathen. Still, without the oversight of the missionary to counsel and direct them, native assistants must be comparatively useless.

And here is another argument in favor of an increase of laborers. The Lord has raised up native assistants, who are constantly increasing in number, and who now call upon the churches to send forth the men to direct this agency. We do not feel that we are burdened with native assistants; we wish the number was multiplied an hundred-fold. But we feel that they might be much more serviceable to the general interests of the mission, if they were more widely scattered over the field. But there is, in most cases, a great practical difficulty in sending them out alone. Very few, at present, would be able to manage an outstation, even in the near vicinity of a missionary; but almost any of them would be very useful in connection with a member of the mission. And we would here remark, that a new laborer, entering the field now, could very soon make himself useful, even at a new station, in connection with a native assistant. In this respect the circumstances of the mission have greatly changed within a few years.

But to return to the present state of the mission in regard to the number of foreign laborers. We are now just able to keep our present operations in progress, but in a much less efficient state than we could wish. We are obliged to exert ourselves, up to the full measure of our strength, nay, we are often tempted to go beyond it, and still we are pained to see our work very imperfectly accomplished. Suppose now that, in the providence of God, one of our number should be removed by death or otherwise, what would be the consequence? One station would be entirely broken up, or the operations of the other sadly impeded. And what reason have we to presume that such an occurrence will not take place? We are walking in the midst of death, and we feel that our lives too indeed hang on a slender thread. At the present moment that fearful scourge, the cholera, prevails to a considerable extent on every side; and many are its victims, both among the native and the European population. We are not alarmed in view of these things, for our trust is in the Lord, who will preserve us, so long as he shall see best, "from the pestilence that walketh in darkness and from the destruction that wasteth at noon-day." Still we know not what shall be on the morrow; and you should be prepared to hear, at any time, of such a casualty as is here referred to. We speak only of liabilities for which the interests of a rising Chris-

tian community, and of the cause of Christ in a dark land, demand that you should provide without delay.

Be assured that we feel, in view of the facts above stated, a deep and anxious concern for the welfare of this people, among whom the Lord has prospered our labors, and made bare his arm, and, by many infallible indications of his providence, intimated that the time to favor this Zion has indeed come. His voice to us and to the churches who support us, is, "Onward;" and while we are doing with our might what the Lord throws upon our hands to do, and what the churches are leaving us to do weak and single-handed, we utter the Macedonian cry, "Come over and help us." And what is the response? The urgency of our case is acknowledged, and help is promised, but no help comes. We frankly bring our circumstances and wants to your notice, feeling assured that you will take them into consideration, especially since it is not for any private interests that we plead, but for a people long enchained in the bonds of a most degrading superstition, who are now beginning, through the grace of God, to emerge from their thralldom. We see the wants of these perishing Hindoos, who are beginning to realize their condition and to ask for the bread of life at our hands; and we are impelled, by the sympathies of our nature and by the love of Christ, to plead their cause with those who are intrusted with the means of granting them relief. The time has come to give the gospel to this people with a more liberal hand; and we are sure that if you, and those for whom you act, could see, as we do, the real circumstances of the case, you would no longer hazard the interests of the mission and the welfare of this great people, by deferring the assistance we have so long been seeking.

The Prudential Committee hope to meet the wishes of the Ahmednuggur mission, in part, at no distant day. They cannot occupy this promising field as it should be, however, without the co-operation of a large number of young men, now in our theological seminaries.

West Africa.

LETTER FROM MR. WILSON, JULY 25, 1845.

Introductory Remarks.

THE friends of missions cannot have failed to watch, with deep interest, the late proceedings of

the French in the Gaboon River. There has been a settled purpose from the first, apparently, to gain the sovereignty of the country adjacent to this noble stream; and where honorable negotiation has been unsuccessful, they have not hesitated to resort to measures which cannot be too strongly reprobated. It is well known that King Glass is claimed to have surrendered the sovereignty of his dominions to the King of France, on the 27th of March, 1844. *His signature to the document of cession was obtained by fraud.* A full account of this transaction will be found in the *Herald* for October, 1844.

The hope was indulged and expressed, that the government of France, on becoming acquainted with the facts of the case, would repudiate the act of its representatives. This hope, however, has been disappointed. On the fifth of May last, a brig of war, Commander Fournier, arrived in the Gaboon River, with instructions from the Minister of Marine to carry into execution the treaty, claimed to have been made as already stated. The natives were thrown into the utmost consternation and distress. "They have seen one of their number," wrote Mr. Wilson, May 14, "seized and put in irons for carrying English colors on his boat, (a thing which has been practiced from time immemorial.) French boats, armed, are constantly cruising in front of their towns, and no one knows what is coming next." Subsequently another vessel of war made its appearance. On the second of July, Mr. Wilson wrote again as follows: "King Glass's town has been under blockade for three days past; and no one knows when it will be suspended. We were the first to feel it, and, judging from a variety of circumstances, we are blockaded rather more vigorously than King Glass and his people. On Monday morning last I sent my Kroomen to get our boat, that I might have Mr. Bushnell (then sick) removed to this place. At that time no person knew of any blockade; indeed I had seen a letter from Commander Fournier, three days before, disavowing any blockade. Notwithstanding this my canoe was seized and my men were made prisoners." Mr. Wilson immediately apprised Commander Fournier that the Kroomen were from another part of the coast, in his employment, and under his protection; and that they had been sent for a boat to take him 'to see a sick missionary, whose life was greatly perilled by their detention.' Commander Fournier replied: "Such individuals as reside at Glass's, come under the denomination *de la France*, or her protection. I cannot by any means recognize any other power." The Kroomen were not released. Next morning, however, an officer was sent to make an apology, as the Commander, not having been able to read the note of Mr. Wilson, was not aware of the particular object which he had in view. Mr. Wilson

accepted the apology, but demurred to the doctrine mentioned above. As soon as the officer returned to the vessel of war, the Kroomen were discharged.

The natives were told that their prisoners would be released and the blockade suspended, only on condition that King Glass should visit Commander Fournier. To this the people, almost to a man, objected, King Glass being very old, perhaps more than ninety, and exceedingly feeble in body and in mind. He resolved to go, however, that he might effect the release of the prisoners, having solemnly assured his people that he would put his mark to no paper whatever. After breakfast on board the vessel of war, he was requested to put his mark to a certain paper; this he refused to do, once and again. A verbal proposition was then made, "that the colors of all nations might be raised when merchant vessels should enter the river, provided the French colors were raised simultaneously, and provided too that none but French colors were raised when ships of war of all nations should arrive." Such a proposition King Glass had not the capacity to comprehend; but there was an Englishman present, provided for the occasion, who told him that the proposal was perfectly harmless; and he gave his assent. The people on shore, as soon as they were informed of this transaction, expressed the utmost dissatisfaction with it. When King Glass returned he was too much intoxicated, (the first time he had been in that state for almost a year,) to give any explanations. The natives refused to ratify the compact, described above.

We come now to the series of events mentioned in the following letter. It should be stated, however, that prior to the date of this communication, Commander Fournier had been superseded in the command of the station.

Interview with the French Commander— The Blockade resumed.

On the twelfth instant the *Tactique* was brought up from the blockhouse to this place. As King Glass had been ordered by Commander Fournier, under the penalty of having his towns cannonaded, never to raise strangers' colors, (i. e. any not French,) without raising the French ensign at the same time, he and his advisers determined, on this occasion, to make the most of their necessities, and maintain their independence as far as possible, by raising the French and English ensign together. This, as might have been foreseen, gave offence, for there was no English vessel at the time in the river; and the Commander came ashore and gave King Glass and some of his head men a pretty thorough berating for this seeming affront.

From King Glass he came up to Baraka, and after entering our house, somewhat unceremoniously, he introduced himself by saying that if another such affront was offered, he would certainly blow down the native towns; and although he "would not tell the fire to come to our place, he would not be responsible for any mischief that a chance shot might do." I replied that we had nothing to do with the political affairs of the country; that if King Glass and his people voluntarily surrendered their country to the French, or if they were reduced to subjection by forcible measures, by whatever process the thing might be effected, we should "obey the powers that be." But as the treaty had never been executed in a single point, as the natives denied the existence of any treaty at all, and as they had openly maintained independence up to the present time, we should stand upon *neutral ground* until the contest should be decided; and should any collision take place in the meantime, between the natives and the French, so as to endanger our property or personal safety, we would rely upon the United States flag for protection, especially after the caution he had just thrown out. He denied that there could be any neutrality in the case; that as we were not the *political representatives* of our country, we could have no *positive character* whatever; and that he was not bound to know that there were American citizens in the country; but still he said, (and it was with a lofty air,) if I was only waiting to see French authority established, in order to acknowledge it, I should soon be satisfied. He justified the general principles laid down by Commander Fournier; and he said if there should be any deviation from them in his own proceedings, he begged that it might be regarded as a matter of courtesy, and not of obligation.

I would not have you understand that this is a literal interpretation of the conversation which took place between us; but it is substantially the same, and those words and phrases that are italicised, are precisely those which he used.

The blockade was resumed the next morning, as a chastisement of the offence that had been committed the day before; and every thing in the shape of a canoe or boat that was seen afloat in front of King Glass's towns, and supposed to belong to his people, was seized or destroyed. Mr. Bushnell's canoe, in the performance of a voyage from this place to Ozyunga, was seen, pursued and taken

among their first prizes. Several natives belonging to the place were taken before the blockade was generally known; but by a general conspiracy of the aborigines of the country, the French were deceived, and they made their escape.

New Device—The Natives fired upon.

Finding no disposition on the part of the people to acquiesce in their terms, the French resolved on a stratagem.

An embassy of natives residing near the blockhouse, and known to be on friendly terms with this people, was sent by the Commander to say, that if King Glass would cause the French colors to be raised the next morning, in compliment to the man-of-war, and as an apology for the affront he had offered the week before, he would weigh his anchor and leave the people to raise their colors as they chose in future; but he intimated a desire that they might be hoisted the next morning on a flag-staff that would be sent from the vessel. King Glass had no objection to hoist the French flag the next morning, since it would be in accordance with former usage; and, in view of the offered boon, he was willing that the Commander might construe it into a compliment or apology or both, if he chose; but he preferred to furnish a flag-staff himself.

An officer came ashore early the next morning, and proposed, as a compromise, that King Glass should furnish the pole, and he would provide the pulley and the rope. King Glass told him there were several suitable poles at the place where the colors were usually raised, and he might select one and erect it where and how he chose; but he told his own people not to touch it. After completing his task, the officer went up to King Glass's house, and told him that he had attached an ensign to the rope, and he must have it hoisted, when that of the man-of-war was raised. King Glass's advisers were present, and he preferred that a man might be sent from the vessel to hoist the colors. The officer replied that he was authorized to tell King Glass, if the colors were not raised on shore, at the same time that they were on board the man-of-war, his towns would be forthwith destroyed. This was carrying the matter a little too far, and the people resolved, with one accord, to abide the consequences, denouncing the heaviest penalties against the man who should put forth his hands to do the for-

bidden deed. The fact is, the proceedings of the French gave rise to the suspicion that they were restrained by the English, or some other white nation, from taking the country by forcible measures; and that on this occasion, should they raise the colors with their own hands, a national salute would be fired by the man-of-war, and it would be said that they had voluntarily surrendered their country to the French, which would place it out of the power of any other nation to interfere in their behalf.

At eight o'clock in the morning, the ensign was raised on board the man-of-war, but it met with no response from the shore. A blank cartridge was fired over the town, but no ensign rose aloft; another was fired, but still the flag lay folded up at the foot of the staff; and there it continued for more than a week afterwards. In the meantime the people moved their women and children and the more valuable of their effects into "the bush;" whilst the French kept up a desultory firing, from day to day, at such of the natives as went out to fish, or were seen walking on the beach. Their balls sometimes passed over our premises, but never so near as to endanger our safety or excite our fears, until Sabbath, the 20th instant, when we could not mistake their intention to disperse the congregation that had assembled at our church for public worship. The same night, a grape shot, it was supposed, was thrown across our yard, either from the vessel, or from a gun-boat anchored nearer to the shore, so as nearly to destroy the life of one of our young men.

It seemed to be the intention of the French to reduce King Glass's people to terms, by cutting them off from what they supposed to be their ordinary supplies of provision, (positive injunctions having been imposed upon all the towns in their reach, not to furnish them with supplies,) and of course ourselves among the rest, as we were to be treated in all respects like the refractory natives of the soil. But finding this expedient unavailing, they once more resorted to stratagem, and adopted measures for carrying it into execution, which it will be found difficult to reconcile even with the stern laws of war.

Mr. Wilson has been thus minute in the foregoing statements, to show that the Gaboon country had not been brought under French jurisdiction at the time of the events which he is now about to relate, and to show the necessity of the measures which he was compelled to adopt,

not so much for the protection of property, as the preservation of life.

Another Stratagem.

The stratagem which I have just alluded to, was this. A second deputation of natives from the blockhouse was sent to King Glass to say, that the French were now convinced that the people were not willing to submit to French rule, and that the Commander would certainly weigh anchor the next morning and go away, leaving King Glass and his people to act in future as they might choose about raising colors, provided they would hoist the French ensign upon a flag-staff of their own erecting. And, to place the matter beyond all doubt, the deputation were instructed to take down the flag-staff which had been raised by the French; and they had been persuaded, further, to assume the responsibility of any additional violence on the part of the French. The people, though distrustful in consequence of what had already taken place, could not, nevertheless, refrain from expressions of joy at the prospect of returning peace and the continuance of their independence. But, to avoid the possibility of any future misunderstanding, the deputation were kept going to and from the vessel all day, and towards night brought back the *final, unequivocal* answer, that if they would raise the French flag next morning, as had been proposed, the vessel should go away, and they should never again be molested about flags.

It should be borne in mind, that all these transactions were verbal, and through the agency of uneducated natives, whilst there were other responsible foreigners in the river, and whilst the whole correspondence might have been conducted in writing, for there are many among King Glass's people who can read and write. But the object of the French was obvious. They may deny whatever part of these statements they choose; but they will never be able to efface them from the minds of these natives. The Gaboon may become a permanent possession of the French crown; but the manner in which it was obtained, and especially the transactions of the 26th of July, 1845, will be handed down as traditional facts, among the descendants of this people, to the remotest generations.

But to return from this digression. The next morning the French ensign

was hoisted in due time and in the usual place; and the people expected the vessel to weigh her anchor and go away in fulfilment of the solemn promises given the day before. But a boat was sent ashore to say, that the Commander wanted the flag-staff placed where he had formerly erected his, and that it must be furnished with a pulley and a rope. This was understood at once; and King Glass sent back word that, as he was to be left in the undisturbed possession of his country, he ought to be allowed to raise the colors where and how he pleased, provided no obvious affront was offered to the French, as there had not been that morning. At the same time, a paper was placed in the hands of the officer for the Commander, written the day before, at the request of King Glass and his head men, and by one of their own people. The object of this communication was, to apprise the Commander that the French ensign had been raised that morning, in compliment to the man-of-war; and that they expected to adhere in future to their former usage of raising the colors of all foreign nations without distinction.* This was bringing the matter to an intelligible issue, and placing the question in dispute just where the French did not wish it placed. Throughout the contest, it has been their policy to *confuse questions* as much as possible, and keep the people in the dark in relation to their ulterior designs. They tell them, for example, when they require them to use the French ensign exclusively, or by way of pre-eminence over that of other foreign nations, that they do not assert any right of jurisdiction over the country; that they are contending about the use of their flag, and not for the acquisition of their land, which the natives are to hold as heretofore, &c., &c. Once this people might have been deceived by this species of sophistry. But after two years' wakeful attention to the subject, and after having enjoyed unrestricted intercourse with the agents and traders of different foreign nations, many of whom have been here in the mean time, they were not to be overreached in this way.

* The people have no national flag of their own. Heretofore they have raised the colors of whatever nation the vessel belonged to; and if two vessels of different nations happened to be present at the same time, the national colors of both were raised. The French now require them to raise the colors of no other foreign nation, without raising the French ensign simultaneously, except when French vessels are here alone, when the French alone must be hoisted.

Attack upon the Natives—The Mission fired upon.

The communication from King Glass's people was written in imperfect but intelligible English; and there had not been more than time to read it, when two balls were thrown at a group of men standing near the flag-staff, which had well nigh destroyed the lives of more than one of them. In the terror of the moment, some one plucked up the flag-staff, with the flag, and planted it at the spot which had been designated in the morning; but it was not, and could not at that moment be, furnished with a pulley and a rope, so that the Commander's order was not executed to the very letter. Whether the attack which followed was the consequence of the non-compliance with this part of the Commander's order, or was the result of a preconcerted scheme, may be inferred from the fact, that in the course of fifteen or twenty minutes afterwards, (no one supposed that it exceeded that length of time,) the commander of the blockhouse, with a party of Goree soldiers, made their appearance in front of one of the towns on the beach, whilst four boats, with armed men, shoved off from the man-of-war, and made a simultaneous attack upon the other two.

The following account of the outrage committed upon the mission premises, endangering the lives of the occupants, will doubtless be read with particular attention.

About the same time, a thirty-two pound shot was thrown into our church, where the Commander had every reason to suppose that our school was assembled, and not more than fifty paces from our door, around which the family was at that moment assembled. We could not mistake the intention of that shot; and in view of the bloodshed and confusion with which we were likely to be surrounded, I determined, (Mr. Bushnell being too sick to offer any advice,) to avail ourselves of any protection that the United States flag might afford, and hoisted it over our dwelling. This, if it had any effect at all, caused the fire to become more intense, and brought the balls still nearer to our dwelling.

Apprehending that this might be construed into an act of resistance, and not as an expression of neutrality, as it was really intended, and finding the lives of the whole family placed in imminent peril, I ordered the colors to be lowered;

after which only one shot was fired that endangered our lives. Whether the balls that were thrown after the American colors were raised, were intended to demolish the flag-staff, (they came very near to it, and of course very near to our dwelling,) or whether it was a part of the preconceived scheme for the man-of-war to cannonade the mission premises, whilst the sailors and soldiers carried on the work of devastation in the native towns, at the foot of the hill, I will not pretend to decide. I am not aware that one ball more was thrown because the colors were hoisted; for they commenced firing in our direction before the flag was raised, and at least one ball came very near to us after it was hauled down. Several of their balls, besides the one which entered our church, struck on different parts of the premises; one so near to our door as to drift the dust into the porch; and others, we think, endangered our lives still more, but passed over our heads.

After the cessation of the fire of the heavy guns, we were still more annoyed, and our lives placed in quite as much danger, by the bullets of the party who entered King Glass's town. Under pretence of firing at a body of armed natives at the head of the street, they managed to send a large portion of their bullets through our yard; whilst it is capable of demonstration that they were turned more than one hundred yards out of their natural course, if they had really been intended for the natives. Some of them may have been thrown from one of their boats; but in that case they were turned as much out of their course, if natives, instead of ourselves, had been their intended victims. Several bombs were thrown during the morning; and one of them, at least, as I know from the place where it was picked up, must have passed over one part of our premises; but as I do not know with how much precision they may be thrown, I will not pretend to say that it was their intention to throw this destructive engine into our yard.

The Native Towns abandoned.

King Glass and his headmen, finding themselves taken by surprise, and the assailing party covered by the guns of the man-of-war, influenced too by a regard for our safety, which they had just seen placed in imminent peril, and also by the hope of having their grievances settled in a peaceable manner, prohibited their people from returning the fire, and

went off in a mass to the woods, leaving their towns to be pillaged, and their property to be destroyed. A large amount of property was destroyed; much was carried off, especially sheep and goats; and still more was exposed to thieves. Our boat was carried off among other booty, and some of the property destroyed in the towns belonged to us, but to no great amount. In the afternoon a boat was sent to fire upon some men who were quietly surveying the desolations of the morning, and the fire was returned, but without effect. This caused a bomb to be thrown into one of the towns, but as it did not ignite, no serious injury was done. During the night some one fixed a cord and a pulley to the ensign; and the next morning a boat was sent to say that the Commander was now satisfied, and no more violence would be offered to the place; so that the French ensign is now waving over forsaken villages and over desolations which have been made by the hands of Frenchmen.

Rights of Missionaries.

The conclusion of Mr. Wilson's letter is devoted to the consideration of a question of no little interest to himself, as well as to other missionaries.

In relation to this unexpected outrage upon our persons, property and lives, I have heard no reasons assigned, and I am prepared to offer no conjectures. We have had abundant reason to know that we were suspected of being the instigators of all the resistance offered by King Glass's people; but they might, with the same justice, if not with the same plausibility, charge us with causing all the difficulties they have experienced at Grand Bassam, at Cape Lahu, and even at Mogadore. And if it were otherwise, it will be difficult to adduce any principle of acknowledged international law, that will justify the agents of the French government in punishing us for acts done in a country, of which they had not previously made themselves masters, and in which their authority had never been established, and especially without preferring any charges or convicting us of any crimes.

How far a private citizen has the right to use the flag of his nation as a means of protection in such circumstances as we were placed in, I have not the means of knowing with certainty. I would mention, however, that the question has been referred to all the commanders of

the different United States vessels that have successively visited the river since the existence of difficulties between the natives and the French, among whom I would mention Commander Abbot of the Decatur, Commander Tatnall of the Saratoga, Commander Bruce of the Truxton, and Commander Bell of the Yorktown, all of whom had ample means of judging of the merits of the question; and I would state that it was the concurrent opinion of all of these gentlemen, that we had a right to use it as an expression of our neutrality, in just such a crisis as we have found ourselves in; and they all expressed the confident assurance that it would be respected by the French. The French Commander knew that it was hoisted, not as an expression of resistance to French authority, or as taking any part in the strife going on around us, but simply as a declaration of our neutrality; for he had distinctly understood all this in the first and only interview had between us, two weeks previously.

It should be borne in mind, at the same time, that we had received no previous intimation of this attack on the place; no asylum had been offered us on board of the vessel; it was not possible for us to retreat or escape from the scene of danger, so that we were compelled to do what we did; or take the dire alternative of standing up to be shot at. Had their operations been confined to the native towns, I should not have felt compelled to take the step I did. But when they commenced their operations upon us, as they did, by throwing one of their largest shot into our church, I did not see then, nor do I see now, any other resource, humanly speaking, left to us.

It cannot be said, in justification of this outrage upon a defenceless family, that it was unavoidable or accidental. The position of the vessel was such that every native house might have been demolished, without throwing a single shot into our premises. And the bullets which were flying through our yard, for nearly one hour, were equally gratuitous, if the natives had been the exclusive objects of the assault.

I do not know how far it will be thought that our rights as American citizens have been violated; and still less what disposition will be felt by the government to notice these outrages. But it is a matter of some importance to American missionaries to know what countenance they may expect from their government in the prosecution of their appropriate work; especially when their

lives are disregarded, and their property is destroyed, by the agents of a nation with which they are on terms of friendship. Any violence committed against us by the natives of the country among whom we live, in most cases, is out of the reach of the government; and, as a general thing, it is undesirable that any direct interference should be invoked. But the case is different when we are assailed and injured by the agents of a civilized government. If it be true,—which is affirmed,—that because we are not the *political representatives of our country*, missionaries have no *positive character*, (by which is meant, I suppose, that they have no political character distinct from the savage tribes among whom they may be found,) they may well be afraid to go abroad, especially at a time when France seems bent upon adding to her realm every portion of the world, the inhabitants of which are incapable of resisting her power.

In a letter dated August 6, Mr. Wilson, alluding to his use of the American flag, says, "I was compelled to decide between three courses; 1, raise French colors; 2, raise American colors; or, 3, have no colors. I had determined to adopt the last of these courses, as being the safest and most becoming an institution purely religious; and this was not abandoned till after the cannonade was opened against our premises, and our lives, as well as our property, were greatly endangered. I had then to choose between a French and an American flag, as a means of protection. Had I raised the French ensign, I should have gone before King Glass and his people in recognizing French authority, which I had no right to do; and what was still worse, the sentence of death had been denounced against the man who should do it without King Glass's authority. There remained, then, only the one course which I pursued. And the Commander had been previously notified that the American flag would be raised in the emergency, *only as an expression of neutrality, and as the means of protection from violence.*"

Recent Intelligence.

GREECE.—Mr. King says, September 26, "The excommunication has not been fully put in execution; and so there are some who still come to my house, and who continue to salute me when we meet. I know scarcely any one, however, who would feel willing to be seen walking with me in the market or in any public place. Of course such a situation in society is not very agreeable to the flesh; nor should I be willing to

endure it were it not for the truth. I cannot walk out without feeling that I am constantly exposed to insult, to shame and spitting, and perhaps to death." Mr. King's Greek service was suspended on the first and second Sabbaths after the excommunication was read. On the third Sabbath he had eight or nine hearers, six of whom were Greeks; on the succeeding Sabbath he had twenty-two hearers, most of whom were Greeks, some of them perhaps spies. The issue of the prosecution commenced against him, as mentioned in the last number of the *Herald*, is not yet known.

TREBIZOND.—In a letter dated September 17, Mr. Bliss says, "Since I wrote you in June, we have lived in quiet, but have been very much shut out from intercourse with the people. Occasionally while in the country during the summer, an individual would make us a passing call; but even this has been sufficient to keep up an almost perpetual succession of threats from the enemy. We have some reason to think that the native brethren are getting a little over their fears; and they intimate to us that they mean to visit us more frequently in future. They now meet pretty regularly by themselves on the Sabbath in the fields, sometimes to the number of ten or twelve."

SYRIA.—The most recent intelligence from this mission shows that the pacification of Lebanon has not yet been effected. On the 23d of September, Chekib Effendi, Minister of Foreign Affairs, addressed a note to the representatives of "the five great powers" at Beirut, informing them that a modification of the system of administration on Mount Lebanon was contemplated, and that the Sultan had intrusted the business to himself; and also apprising them that, should the inhabitants of the Mountain oppose "the benevolent views" of the Sublime Porte, force might be employed, and, consequently, the flames of war might be rekindled. Ten days were, therefore, allowed to those who were then upon the Mountain, and entitled to the protection of "the five powers," to remove to Beirut. Chekib Effendi subsequently agreed to protect the property which the missionaries might have at 'Abeih, and requested an inventory of the same. Within the time prescribed, all the members of the 'Abeih station descended from the Mountain, and took up their temporary residence at Beirut. It was exceedingly painful to our brethren to suspend their labors, even for a season. "In our village and neighborhood," says Mr. Whiting, October 10, "as also in other places more distant, very promising openings for schools and preaching were beginning to present themselves; and we were laying out plans of evangelical labor that would have given the fullest employment

both to ourselves and our native helpers. Perhaps at no previous time has the entire strength of the mission been more fully tasked in the preaching department, than it seemed likely to be during this autumn and winter." It is hoped that this suspension of missionary labor at 'Abeih will be brief; and that whatever may occur in the meantime, will be for the furtherance of the gospel. Our brethren can be profitably employed at Beirut for the present.

AHMEDNUGGUR.—Under date of September 26, Mr. Abbott writes as follows: "I think the state of things here is more encouraging than ever. Religion is taking hold of the people generally, more than I have known it. I have a good congregation in the town every Sabbath." He also says, "If I mistake not we are soon to have a great struggle with caste, and we are making preparation to meet it."

BORNEO.—A letter has been received from Mr. Shute, dated Karangan, June 2, from which it appears that he considers his health much improved.

WEST AFRICA.—Two letters have been received from Mr. Bushnell, dated Monrovia, September 4, and October 3. He left the Gaboon, August 8, Mrs. Bushnell accompanying him, with the intention of returning to this country. The state of his health, aside from the darkened prospects of the mission, made this step expedient. "When we left," he says, "the French flag was waving over all the Mpongwe towns, on both sides of the river. But few of the people had returned from their dispersion; and every thing was in a very unsettled state, and likely to be for some time to come. Our schools have been broken up, our congregations dispersed, and our missionary operations almost entirely suspended."

There is too much reason to suspect that the embarrassments experienced by our mission at the Gaboon, have some connection with the extraordinary efforts which Romanism is making in different parts of the world. Under date of October 3, Mr. Bushnell writes, "There are many other places on the coast where missions might be established; but we should be liable to interruption from the same source whence our troubles have come upon us at the Gaboon. There are several points, in the vicinity of our present mission, to which the people have invited us to come, or send some one to dwell among them. But at these points we find, upon inquiry, that the French, Portuguese or Spaniards have some claim. And even if they have none, it is an easy matter to make one, if by so doing missionary operations can be frustrated. The (English) Baptist Missionary Society have had a flourishing mission on the Island of Fernando Po; but an order has been sent out from the Spanish govern-

ment, requiring all the members of the mission, with only one exception, to leave the island. Although, however, the moral aspect of Africa is, at present, very dark, and although Satan is coming down in great wrath, there are some faint glimmerings which betoken the dawn of a glorious day. For one I am not at all discouraged; nor have I any desire to retreat from the field; but in Africa I wish to live, labor, (and if it must be,) suffer and die."

Home Proceedings.

ANNIVERSARIES OF AUXILIARIES.

CONNECTICUT.

THE anniversary of the New Haven East Auxiliary was held at North Branford, October 1, the President, Rev. T. P. Gillet, being in the chair. The Treasurer was absent, and no report had been received. Addresses were made by Rev. C. L. Mills, as the representative of the Board, the Rev. Mr. Shepherd, and Rev. Mr. Storrs, an agent of the Bible Society.

The Middlesex County Auxiliary held its anniversary at West Chester, October 3, Rev Mr. Hyde, the President, being in the chair. In the absence of the Treasurer, H. C. Sanford, Esq., his report was read by Rev. Mr. Chapman; from which it appeared that the sum received from October, 1844, to July, 1845, was \$793 38. About \$300 were supposed to have been collected, of which no definite account had been sent to the Treasurer. The Secretary, Rev. Mr. Chapman, read an interesting report; after which addresses were made by Rev. Daniel Temple and Rev. C. L. Mills, who attended as a deputation from the Board. Several pastors of neighboring churches were present; and the place of meeting was well filled.

The anniversary of the Auxiliary of Norwich and Vicinity was held at Norwich, October 14. The Hon. Charles W. Rockwell took the chair. The report of the Treasurer acknowledged the receipt of \$1,488 40, exclusive of some remittances which had been made directly to the parent society. The Secretary, Doct. A. B. Haile, also submitted a report. A very large audience assembled in the evening, when addresses were made by Rev. Messrs. Temple and Mills, who were present as the representatives of the Board.

The Auxiliary of New London and Vicinity held its annual meeting in New London, October 15; in the absence of the President, the chair was taken by Rev. Mr. Edwards. The Treasurer, C. Chew, Esq., acknowledged the receipt of \$1,232. Addresses were made by Rev. Messrs. Temple and Mills, who attended as a delegation from the Board.

MISSIONARY CONVENTIONS IN NEW YORK.

A missionary convention was held at Hudson, New York, November 11 and 12. John Gosman, D. D., was chosen President, and Warren Rockwell Esq., Secretary. Dr. Waterbury, Dr. Armstrong and Doct. Bronson were appointed a Business Committee. This Committee subsequently reported a series of resolutions, presenting sundry topics of interest and importance for the consideration of the meeting; which resolutions, after a full discussion, were adopted. Dr. Armstrong, Rev. David B. Coe of New York city, Rev. Messrs. Spaulding and Benjamin, missionaries of the Board, and Mr. S. Wells Williams, assistant missionary in connection with the Canton mission, were present as a deputation from the Board. The attendance from the city and the neighboring congregations was respectable; the evening meetings were large. The impression made upon those who were present appears to have been favorable to the interests of missions.

A similar convention was held in Durham, New York, November 13 and 14. Rev. Marcus Smith of Rensselaerville was chosen President, and Rev. L. H. Van Dyck of Gilboa, Secretary. Rev. Messrs. J. Cone and G. N. Judd, Dr. Armstrong, and Messrs. G. Cornell and J. Baldwin were appointed the Business Committee. This Committee reported several resolutions, which, after a free and interesting discussion, were unanimously adopted. Dr. Armstrong, Rev. David B. Coe of New York city, Rev. Levi Spaulding of the Ceylon mission, and Mr. S. Wells Williams of the Canton mission, were present as a deputation from the Board. The attendance was quite large. The principles discussed, and the facts stated, evidently awakened a lively interest; and it is believed that the missionary cause has received a new impulse in Greene county.

DONATIONS,

RECEIVED IN NOVEMBER.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr. (of wh. fr. fem. miss so. of R. D. ch. Deer Park, to cons. Rev. GEORGE P. VAN WYCK an H. M. 50;)	1,069 56
<i>Auburn & Vic. N. Y. H. Ivison, Jr. Agent.</i>	
Auburn, Theolog. sem. so. of inq.	7 00
Danby, Coll.	12 50
Genoa, 1st cong. ch. m. c.	8 39
Homer, 1st do. 92; la. 59;	151 00
Ludlowville,	22 00
Marcellus,	22 00—222 89
<i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>	
West Barnstable, Cong. so.	10 00
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
Williamstown, Mrs. L. Whitman, 50; s. s. for Ebenezer Kellogg, Ceylon, 20; Williams coll. 13; m. c. 14;	102 00

Boston, Ms. S. A. Danforth, Agent, (Of wh. fr. R. Farley, to cons. GEORGE W. HEARD of Ipswich, Ms. an H. M. 100; museum m. box, 20,48; Mrs. Lathrop's sch. 9,50; Rev. M. Moore, 4.) 156 69	Hunter, Pres. ch. m. c. 6 00—61 44
Brookfield Asso. Ms. W. Hyde, Tr. S. Brookfield, Rev. W. A. Nichols, to cons. Rev. WILLIAM W. HOWLAND, Ceylon, an H. M. 50 00	Hampden Co. Ms. Aux. So. C. Merriam, Tr. Blandford, m. c. 17 31 Chester, Coll. and m. c. 59 43 Chicopee Falls, Coll. 92 41 East Granville, Coll. 29,20; m. c. 15,91; Mrs. L. Clater, 25; 70 11 East Long Meadow, m. c. 26,66; coll. 39,95; 66 61 Feeding Hills, m. c. 15 00 Springfield, Hill so. m. c. 53,30; coll. 28,60; 81 90 Westfield, Coll. 13 00—415 77
Caledonia Co. Ft. Conf. of Chs., E. Jewett, Tr. Hardwick, Gent. and la. 16 77 Lower Waterford, Mrs. A. Cheney, 30 00 Walden, Gent. and la. 10 44—57 21	Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr. Amherst, 1st par. and college, m. c. 194,58; gent. to cons. JOHN BOR- LAND an H. M. 114,50; la. 80; Mill Valley, m. c. 21; E. par. coll. 50; H. H. 30c. 390 38 Belchertown, Coll. 80; J. Walker, 20; 100 00 Cummington, Village ch. m. c. 44 34 Easthampton, Gent. 110,54; la. 83,83; m. c. 32,42; 226 79 Goshen, Gent. 24,16; la. 16,06; 40 22 Granby, Gent. 117,32; la. 100; m. c. 62,12; 279 44 Hadley North, Gent. 20,02; m. c. 19,85; la. 22,50; 62 97 Hatfield, Rev. Dr. Humphrey, 40; Hill dis. la. 2,11; 42 11 Middlefield, Gent. 47; la. 25; m. c. 64; 136 00 Northampton, 1st par. m. c. 61,78; la. 38; Edwards ch. la. 43,04; 142 82 Norwich, Coll. 10 41 Southampton, m. c. 23,17; la. 66,99; 90 16 South Hadley, 1st par. gent. 77; la. 60,52; S. par. coll. 142; 279 52 West Hampton, Gent. 26,69; m. c. 26,07; 52 76 Williamsburgh, Coll. 96,18; m. c. 31,04; 127 22 Worthington, Gent. 80,86; la. 26,30; m. c. 24,92; 132 08-2,157 22
Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr. Westfield, 1st pres. ch. 15 00	Harmony Conf. of Chs. Ms. W. C. Capron, Tr. Douglass, Coll. and m. c. 26; E. par. m. c. and coll. 90; 116 00 Northbridge, m. c. 23 81 Upton, Coll. 21,45; la. 29,22; 50 67 Uxbridge, m. c. 33,18; la. 32,22; 65 40 Westboro', m. c. (of wh. to cons. Rev. JONATHAN GROUT an H. M. 50;) 77,77; a friend, dec'd, 21; 98 77 Whitinsville, Coll. and m. c. to cons. PAUL WHITIN an H. M. 130 00 Coll. at ann. meeting, 81 93—566 58
Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr. Keene, A. Kingsbury, 10 00	Hartford Co. Ct. Aux. So. H. A. Perkins, Tr. East Hartford, m. c. 68; la. 103; 171 00 Farmington, La. 186 75 Granby, J. Lewis, 10; Salmon Brook, to cons. Rev. G. C. HOUGHTON an H. M. 50; 60 00 Hartford, Centre so. gent. 610,75; H. B. I. 52,15; la. 8,75; m. c. 6,14; 677 79 Manchester, Gent. to cons. C. L. LYMAN an H. M. 100 11 South Windsor, Wapping so. la. 34 36 Unionville, Coll. 14 52—1,244 53
Chittenden Co. Ft. Aux. So. M. A. Seymour, Tr. Charlotte, Chil. of mater. asso. 2 56 Colchester Centre, m. c. 3 00 Essex, Mrs. Sparhawk, 3 00 Hinesburg, E. H. H. 50 Jericho Centre, Fem. cent. so. 10; Mrs. E. Chapin, dec'd, 10; 20 00—29 06	Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr. Glastenbury, Eastbury so. m. c. 17,79; la. 14,32; 32 11 Middlefield, La. 50 00 Middletown, 1st so. gent. and la. 115; Upper so. gent. 43,27; la. 42,82; m. c. 22,96; a s. 5,58; (of wh. to cons. Rev. W. R. STOCKING of Oroonish, an H. M. 50;) 229 63 New Britain, S. ch. gent. and la. 173, 67; m. c. 27,33; 201 00 Newington, Gent. 131; la. (of wh. for Joshua Beiden and Job Brace, Ceylon, 40;) 47; m. c. 26,40; Eu- nean so. (of wh. for Mary L. De- wing, Ceylon, 20;) 28; inf. class, 1; 233 40—716 14
Cumberland Co. Ms. Aux. So. D. Evans, Tr. Bridgeton, Miss. so. 5 00 N. Yarmouth, 1st par. m. c. 15,65; young la. sew. cir. to cons. Rev. DAVID LANE of Keosauqua, Iowa, an H. M. 50; juv. so. 7,35; 73 00 Portland, Mrs. M. W. Appleton, 10; a friend, 50c. 10 50 Scarborough, 1st ch. m. c. 26 50 Turner, A friend, 70—115 70	Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr. Manchester, 2d ch Mrs. A. Calef, 1 00 Peterboro', J. Field, 10 00—11 00
Essex Co. North, Ms. Aux. So. J. Caldwell, Tr. Byfield, Mr. Durant's so. 23 15 Newburyport, Mr. Titcomb, 12 00—35 15	
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr. Lynn, 1st ch. 17 12	
Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr. Sherman, La. 20 00	
Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr. Ridgefield, Cong. ch. m. c. 49,13; ded. c. note rec'd prev. fr. aux. so. 10; 39 13	
Franklin Co. Ft. Aux. So. C. F. Safford, Tr. Bakersfield, R. Faigo, 1 00	
Franklin Co. Ms. Aux. So. L. Merriam, Tr. Ashfield, Cong. so. 34 36 Bernardston, Gent. and la. 33,50; A. Phelps, 12; 45 50 Charlemont, Cong. so. 50 East Hawley, do. 5 25 Gill, m. c. 15 00 Greenfield, 1st cong. so. 25,91; la. sew. so. 10; 2d do. m. c. 18,90; 54 81 Irvingville, Ch. 6 00 Leverett, Cong. so. 10 63 Montague, Gent. 13,40; la. 17,09; m. c. 18; 48 49 North Deerfield, Ortho. cong. so. wh. and prev. dona. cons. JOSEPH GOODhue an H. M. 35 69 Northfield, Cong. so. 14 87 Rowe, Cong. so. 33 25 Sunderland, do. 29 48 Warwick, Trin. so. 30 00 West Hawley, Cong. so. 8 78—372 61	
Geneva & Vic. N. Y. C. A. Cook, Agent. Albion, 108 25 Batavia, Pres. ch. 31 47 Bristol, Mrs. P. Whitmarsh, 10 00 Brockport, wh. and prev. dona. cons. RALPH W. GOULD an H. M. 73 13 Castleton, Pres. ch. 34 00 Geneva, do. Mrs. S. E. Hopkins, 15 00 Lockport, 1st pres. ch. 119,41; cong. ch. to cons. Rev. EDGAR PERKINS an H. M. 50; 169 41 Perry Village, m. c. 20; L. B. Par- sons, 10; 30 00 Richmond, Cong. ch. 20; E. Gilbert, 20; H. Gilbert, 10; 50 00 Rushville, Cong. ch. 41 00—562 26	
Grafton Co. N. H. Aux. So. Lyme, Cong. so. 43; fem. benev. so. 5; 48 00	
Greene Co. N. Y. Aux. So. J. Doane, Tr. Durham, Pres. ch. 9; Rev. T. Wil- liston, 3; miss. asso. 25,44; gent. 10; do. 8; 55 44	

<i>Kennebec Co. Ms. Conf. of Chs. B. Nason, Tr.</i>		
Winthrop, A. Stanley	2 00	
<i>Lamoile Co. Ft. Aux. So. S. Merriam, Tr.</i>		
Cambridge, I. W. Turner, for Mr.		
Ladd, Broosa	6 00	
Johnson, D. Whiting and fam.	1 18	7 18
<i>Lincoln Co. Ms. Aux. So. Rev. E. Seabury, Tr.</i>		
Waldoborough, 1st cong. ch. and so. 23,01;		
m. c. 11,63; fem. benev. so. 14,26; male		
do. 12,75; juv. cir. 2,43; Dist. No. 18, 3;	67 08	
<i>Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.</i>		
Plymouth, Centre so.	6 07	
Salisbury, Ch. and cong.	96 25	
Sharon, 1st so.	85 75	
Southbury, wh. and prev. dona. cons.		
JOHN MOSLEY an H. M.	27 00	
South Farms	3 00	
Woodbury, North so. coll.	109 50	
	327 57	
Ded. e. notes,	2 00	325 57
<i>Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.</i>		
East Boscawen, M. A. W.	52	
<i>Michigan, Aux. So. E. Bingham, Tr.</i>		
Albion, Pres. ch. 20; Clinton, Pres. ch. 20,		
10; cong. do. 12; Commerce, do. 20c;		
Detroit, do. 253,87; East Troy, W. T.		
Pres. ch. 2,50; Eckford, Cong. ch. 48c;		
Galesburg, Pres. ch. 6; Grand Haven,		
do. 1,12; Gull Prairie, do. 8; Homer, do		
wh. and prev. dona. cons. Rev. H. H.		
NORTHUP an H. M. 40,34; Litchfield,		
Rev. J. J. Bliss, 1; Lodi, Pres. ch. 11,50;		
Milwaukee, Cong. ch. 8,35; Saline, Pres.		
ch. 15,96; Southfield, Cong. ch. 25c;		
Southport, W. T. 20; South Prairieville,		
W. T. Cong. ch. for China miss. 3; Troy,	426 72	
Pres. ch. 2,87; ded. dis. 62c.		
<i>Middlesex Co. North & Vic. Ms. Char. So.</i>		
J. S. Adams, Tr.		
Dunstable, Mr. Brigham's so.	32 32	
<i>Middlesex Co. South, Ms. Conf. of Chs. Rev.</i>		
G. E. Day, Tr.		
Northboro', Lyman asso.	2 75	
<i>Monroe Co. & Vic. N. Y. E. Ely, Tr.</i>		
Adams Basin, Pres. ch.	2 00	
Livonia, Fem. mite so.	7 78	
Mendon, Pres. ch. 44,41; s. s. 14,78;		
wh. cons. Rev. A. T. RANKIN an		
H. M.	59 19	
North Chili, D. Y. E.	5 00	
Rochester, Washington pres. ch. 23,		
78; M. Chapin, to cons. Rev.		
JAMES BALLENTINE, Gates, N. Y.		
an H. M. 50;	73 78	
Scottsville, La.	8 41	156 16
<i>New Haven City, Ct. Aux. So. A. H. Maltby,</i>		
New Haven, Union m. c. 10,12; Yale coll.		
m. c. 8,83; Church-st. ch. m. c. 3,75;		
Mrs. A. Anketell, for William B. Anke-		
tell, Ceylon, 20; J. Anketell, for Edward	62 70	
A. Anketell, do. 20;		
<i>New Haven Co. East, Ct. Aux. So. A. H.</i>		
Maltby, Agent.		
Branford, Gent. 5; la. 42,34;	47 34	
Clinton, Cong. ch. benev. asso.	24 29	
East Haven, Gent. 41; la. 50,95;		
union s. s. 7,42; Rev. S. Dodd, 10;	109 37	
Guilford, 1st ch. and so.	100 00	
Madison, La. cont. so.	27 50	
Meriden, Cong. ch.	74 44	
Northford, Gent. 24,75; la. 26,61;	51 36	
North Haven, Cong. ch. and so. 69;		
fem. benev. asso. 30;	89 00	523 30
<i>New Haven Co. West, Ct. Aux. So. A. Town-</i>		
send, Jr. Tr.		
Derby, 93,11; m. c. 50,94;	144 05	
Hamden, Mt. Carmel, m. c.	28 00	
Middlebury, S. Benedict,	10 00	
Orange,	29 92	
West Haven,	23 37	235 34
<i>New York City & Brooklyn, Aux. So. J. W.</i>		
Tracy, Tr.		
(Of wh. fr. Scudder miss. so. of W. pres.		
ch. for Rev. H. M. Scudder, 77,19.)	392 50	
<i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>		
Roxbury, Eliot ch. and so. m. c.	18 17	
<i>Oneida Co. N. Y. Aux. So. J. Dana, Tr.</i>		
Deerfield, C. Preston,	10 00	
Madison, co. J. Pratt, dec'd,	25 00	
Sidney Plains, Pres. ch.	21 14	
Utica, 1st pres. ch. m. c.	4 63	60 77
<i>Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i>		
Cooperstown, Fem. miss. so.	16 00	
Otsego, Cong. ch.	3 86	19 86
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>		
Braintree, 1st ch. fem. miss. so.	50 00	
<i>Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.</i>		
Kingston, Young la. Bible class,	1 00	
<i>Rutland Co. Ft. Aux. So. W. Page, Tr.</i>		
Brandon, Cong. ch. and so. 32,33; m.		
c. 8,32; Mrs. Mead, 3;	43 65	
Castleton, Cong. ch. and so. 20,75;		
D. C. 1,50;	22 25	
Orwell, do.	66 00	
Tinmouth, do.	13 75	
West Rutland, do.	63 00	208 65
<i>Strafford Co. N. H. Aux. So. E. J. Lane, Tr.</i>		
Rochester, Cong. ch. and so.	30 33	
<i>Syracuse & Vic. N. Y. J. Hall, Agent.</i>		
Otisco, Mrs. A. M. Hotchkiss, wh. cons.		
her an H. M.	100 00	
<i>Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.</i>		
Marlboro', Coll.	23 00	
<i>Valley of the Mississippi, Aux. So. G. L.</i>		
Weed, Tr.	350 00	
<i>Washington Co. N. Y. Aux. So. M. Freeman, Tr.</i>		
Argyle, J. S. 1; T. S. and R. H. G.		
1,42; Mr. and Mrs. McD. 2;	4 42	
Cambridge, Pres. cong. m. c. 28; J.		
Richardson, 10;	38 00	
Hebron, Mr. Stalker's so. for child at		
Ahmednuggur, 12; books, for do.		
3,37;	15 37	
Salem, Pres. cong. 30,25; m. c. 18,25;		
chil. miss. so. 3,56;	52 06	
South Granville, m. c.	15 00	
Coll. at ann. meeting, 27; Mrs. B.		
and daughter, 85c.	27 86	152 71
<i>Western Reserve, O. Aux. So. Rev. H. Coe, Agt.</i>		
Ashabula, 27,11; chil. for Russel Clark,		
Ceylon, 51c; Aurora, 2; Burton, 15c;		
for schs. in Ceylon, 70c; Rev. D. Witter,		
10; P. Hitchcock, 10; Chester, A. bal.		
25c; Claridon, Mrs. R. Taylor, for Mr.		
Taylor, Madara, 5; s. s. and m. c. for boy		
at Madara, 20; Conneaut, 13,23; Cuya-		
hoga Falls, 6,73; Hudson, Wes. Res. coll.		
11,38; Huntsburg, 3,50; Morgan, 6,87;		
Painesville, 21,81; R. Hitchcock, 10; Ra-		
venna, 63; Richfield, J. Newton, 10;		
Tallmadge, G. Wolcott, 50; Willoughby,		
5,21; Windham, Mrs. Raymond, 2; ded.		
disc. 2,69;	276 76	
<i>Windham Co. Ft. Aux. So. A. E. Dwinell, Tr.</i>		
Brattleboro' East, s. s. for Charles Walker,		
Ceylon, 20; West so. a. s. schol. dec'd,		
2,50;	29 50	
<i>Windsor Co. Ft. Aux. So. E. C. Tracy, Tr.</i>		
Springfield, Inf. a. s. for chil. in Ceylon,	2 31	
<i>Worcester Co. Ms. Central Aux. So. A. D.</i>		
Foster, Tr.	3,704 00	
<i>Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.</i>		
Ashburnham, La.	17 00	
Athol, Gent. 31,70; la. 18,26; m. c.		
46,18;	96 14	
Gardner,	4 45	
Hubbardston, Gent. 26,33; la. 12,07;	38 40	
Petersham, Ch.	23 50	
Phillipston, Gent. 76,54; la. 42,46;		
m. c. 19,80;	138 80	
Royalston, Gent. 29,27; la. 50,22; m.		
c. 17,97; wh. cons. Rev. EMMER		
PERKINS an H. M.	96 76	
S. Royalston, Gent. 18,67; la. 14,60;		
m. c. 23,53;	56 80	
Templeton, Gent. 39,50; la. 33,25;		
m. c. 33,96; juv. so. 2,56;	109 27	
Westminster, Gent. 30,45; la. 29,62;		
m. c. 20,31;	80 38	
Winchendon, Gent. 21,43; la. 23,95;		
m. c. 15,07; W. Village, gent. 58,		
85; la. 36,81; m. c. 37,71;	193 82	
	855 32	
Ded. for exps. of aux. so. }		
5,32; c. note, 2; }	7 32	848 00
<i>Total from the above sources,</i>		\$16,208 26

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th pres. ch.	100 00
Beloit, W. T. Cong. ch.	43 67
Bridgehampton, N. Y. Coll.	17 00
Bucksport, Me. Juv. miss. so. for Madras miss. 10.50; E. L. Sparhawk, 50c.	11 00
Cambridgeport, Ms. 1st evan. cong. m. c. 50; Miss SARAH E. VALENTINE, wh. cons. her an H. M. 100,	150 00
Camden, Me. m. c.	28 05
Carbondale, Pa. 1st pres. ch.	24 19
Cayuga, N. Y. La. so.	19 25
Cazenovia, N. Y. J. M. Kasson,	4 00
Centerville, N. Y. Pres. ch.	15 00
Chelsea, Me. Winnisimmet ch. and so. m. c.	26 32
Chicago, Ill. 2d pres. ch.	87 00
Chicasaw, Choc. na. Ch. coll. at com. season,	15 06
Danville, N. Y. 2d pres. ch.	5 00
Doaksville, Choc. na. m. c.	5 12
Dupage, Ill. Pres. ch.	10 00
Eastport, Me. Central cong. ch. and so. m. c.	20 00
Edinburgh, N. Y.	20 00
Florida, N. Y. Pres. ch.	49 75
Fort Covington, N. Y.	12 00
Fort Towson, Choc. na. m. c.	18 00
Gaines, N. Y. A friend,	10 00
Galway, N. Y. Pres. ch. fem. miss. so. for Galway sch. Madura,	25 00
Grand Detour, Ill. m. c. and s. s. chil.	7 65
Groton, N. Y. Dea. Stone,	20 00
Hopkinton, N. Y.	21 50
Hudson, N. Y. 1st pres. ch. fem. miss. asso. wh. cons. Mrs. RHODA NICHOLS an H. M.	100 00
Kinsman, O. Pres. ch.	20 00
Lewiston, N. Y. do.	2 50
Lexington, Mo. Mrs. S. Carter,	4 00
Little Osage, Mo. Coll.	7 70
Malone, N. Y.	20 00
Manlius, N. Y. Pres. ch. m. c. 10; A. Smith, 100;	110 00
Mantua Village, Pa. s. s. for ed. of John W. Reed, Charles Dull, William S. Hildeburn and Rachel Allen, W. Africa,	14 56
Marion, Iowa, Pres. ch. m. c.	3 90
Marmataw, Mo. Coll.	4 68
Millford, Pa. Coll.	22 75
Millers Place, N. Y. m. c.	30 00
Mount Joy, Pa. 1st pres. ch. m. c.	15 50
Mount Zion, W. T. Cong. ch.	20 00
Newark, N. J. Central pres. ch. 55.22; 3d ch. a bro. and sis. 1;	57 22
Newark, Del. Union mite so.	17 00
New Rochelle, N. Y. Madras miss. asso. of pres. ch. for sch. at Madras,	25 00
Northampton, N. Y. W. C. R.	1 00
Northern Liberties, Pa. Central pres. ch.	54 05
Orneil, Pa. Rev. W. Hunting,	1 00
Philadelphia, Pa. 1st pres. ch. Rev. A. Barnes to cons. Mrs. ARMY A. BARNES an H. M. 100; I. Danton, 100; S. H. Perkins, to cons. Miss CHARLOTTE ANN PERKINS an H. M. 100; D. L. 100; J. A. Brown, 100; J. Fassett, 60; A. Fullerton, 50; W. Ragucl, 50; H. I. Williams, 25; J. W. Paul, 20; J. Bayard, 30; E. S. Whelen, 25; I. S. Kneedler, 25; I. R. Neff, 20; J. Murphy, 20; T. Biddle, 20; cash, 53.50; indiv. 125; la. (of wh. fr. two ladies, to cons. GEORGE GREEN, Miss SALLY ANN GREEN and Miss MARY McILVAINE H. M. 300;) 587.51; 3d pres. ch. m. c. 72.77; indiv. 129.25; I. C. Farr, 25; R. W. Davenport, 20; s. s. 15; E. C. Spangler, 25; fem. union miss. mite so. 25; ded. dia. 40c.	1,982 63
Poughkeepsie, N. Y. 1st pres. ch.	50 00
Rensselaerville, N. Y. Pres. ch. m. c.	18 31
Southwark, Pa. 1st pres. ch. 78.85; m. c. 20; s. s. for C. McIntire, Ceylon, 15;	113 85
Stamford, N. Y. J. King,	5 00
Summit Four Corners, N. Y. L. Ives,	10 00
Troy, N. Y. 1st pres. ch. 100; 4th do. m. c. 3;	103 00
Troy, W. T.	9 50
Twins, N. Y. M. L. Cummings,	1 00
Turkey, Doct. A. Smith,	70 00
Union, N. Y. 1st cong. ch. s. s. miss. so.	7 00
Walton, N. Y. Temp. miss. so. 2d pres. ch.	11 75
West Point, N. Y. Mrs. Wheaton,	3 00
Wilmington, Del. Hanover-st. pres. ch. m. c.	25 80
Woodstock, Pa. Tem. miss. so.	18 68

\$20,003 26

LEGACIES.

Boston, Ms. Mrs. Elizabeth Jackson, by E. Howard, Adm'r,	200 00
Canton, Ms. Mrs. Amelia Everest, by H. Ely, Adm'r, (prev. rec'd, 1,669 50;)	200 08
Clarkson, N. Y. Levi Crocker, by M. Chapin, (prev. rec'd, 1,090;) 224.50; less. expa. 50;	174 50
Cornwall, Ft. Jeremiah Bingham, by D. Wainer, (prev. rec'd, 1,095 92;) 724; less prem. 3.62;	720 38
Derry, Pa. S. J. R. Davis, by Rev. T. Davis, Ex'r,	125 00
Hardwick, Ft. Elnathan Strong, by J. Shedd, Adm'r, (prev. rec'd, 2,083 60;)	535 00
Marshall, Mo. Dabney Finley, by A. Finley, Philadelphia, Pa. Mrs. Ann Riley, by S. H. Perkins,	100 00
Sacket's Harbor, N. Y. Jacob W. Brewster, by S. T. Hooker, J. Phelps, and H. Brewster, Ex'r's, (prev. rec'd, 2,992 50;) 2,565; less disc. 15;	2,550 00
Winchester, Ct. Mrs. Lois Ackley, by A. S. Wetmore, Ex'r,	159 77
Worcester, Ms. Daniel Waldo, by J. Tappan, J. W. Lincoln, G. T. Rice and S. Salisbury, Ex'r's,	40,000 00
	\$41,805 18

Amount of donations and legacies acknowledged in the preceding lists, \$64,808 44. Total from August 1st to November 30th, \$105,557 93.

DONATIONS IN CLOTHING, &c.

Amherst, Ms. S. par. A box, fr. fem. work. and rea. so.; a bed quilt, fr. misses benev. so.; one do. fr. chil.	
Bloomfield, N. J. A box, fr. R. L. Cook, for Mr. Muzzy, Madura.	
Churchville, N. Y. A barrel of flour fr. S. Church, for Mr. Robinson, Siam.	
Cinton, N. Y. A box, for miss. to Siam.	
Danby, N. Y. A box, for Mr. Ayer, Red Lake.	23 34
East Abington, Ms. A box, fr. juv. miss. so. for Mr. Spalding, Oregon miss.	20 00
Livonia, N. Y. A bundle, fr. fem. mite so.	6 42
Lowell, Ms. A box, fr. la.	21 00
Lyme, N. H. do. fr. fem. benev. so. for Pine Ridge, Choc. miss.	16 00
McEwenville, Pa. A barrel, for Mr. Armstrong, Sandw. Isl.	
Milau, O. A box, for Miss Agnew, Ceylon; a firkin, for Mr. Smith, do.	
New York City, A box, fr. Mrs. Whittlesey, for Mr. Whittlesey, Ceylon; do. fr. F. Bull, for Mrs. Apthorp, do.; a keg, fr. Mr. McCreary.	
Niagara Falls, N. Y. A box, fr. la. for Mr. Wheeler, La Pointe.	
Northboro', Ms. A box, fr. Lyman asso.	14 76
Philadelphia, Pa. Books, fr. Amer. Sun. Sch. Union, for Ceylon miss. 25; a box, fr. E. H. for Mrs. De Forest and Mrs. Lanneau, Syria; do. fr. la. so. for ed. hea. youth, for Mrs. Graves, Bombay.	
South Braintree, Ms. A bundle, fr. juv. miss. so. for Mrs. Ward, Ceylon.	
South Sunderland, Ms. A barrel, fr. sew. so.	35 68
Wilmington, Ms. A box, for Mr. Whittlesey, Ceylon.	4 00
Woburn, Ms. A box, fr. la. of Mr. Bennett's so. for Mr. Boutwell, Ojibwa miss.	
Worthington, Ms. A box.	
York, N. Y. A barrel, fr. fem. miss. so. for Mrs. Coan, Sandw. Isl.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.